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# FIVE YEARS

IN AN

ENGLISH UNIVERSITY.

BY

CHARLES ASTOR BRISTED,

*Late Foundation Scholar of Trinity College, Cambridge.*

~~~~~  
ἀλλ' ἀπ' ἐχθρῶν δὴτα πολλά μαθήουσιν δι σοφοί.

~~~~~  
ARISTOPH. *Aves*, 376.

VOL. II.

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FIVE YEARS  
IN AN  
ENGLISH UNIVERSITY.

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THE CAMBRIDGE SYSTEM OF EDUCATION IN ITS INTEL-  
LECTUAL RESULTS.

Κρεῖττον γάρ που σμικρὸν εὖ ἢ πολλὸ μὴ ἱκανῶς περᾶναι.

PLATO, THEAT. 187, E.

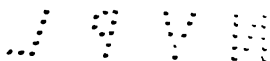
THERE are some subjects in treating of which we can plunge *in medias res*. The subject of this chapter is not such a one. We must, in discussing it, bear in mind the Frenchman's advice, to "begin at the beginning." Before investigating the merits of any particular scheme of education, we must understand clearly what we mean by education, and what we consider to be the object of it. This going back to first principles is, doubtless, a great bore in many cases, as where the Congressman, recorded by Sands, began his speech on a question of paving Pennsylvania Avenue with a historical dissertation on the Constitution of the United States; and such an announcement made formally at this stage of a book is very like admonishing the adventurous reader who has travelled so far that now is the time for him



to repose after his labors. Nevertheless, it is very necessary on some occasions, if he would avoid that satisfactory state of things which is called in Latin *controversia*, and in English *cross purposes*. For the term *education* is a tolerably comprehensive one, covers a great deal of ground, and may be taken in a great many different acceptations. Ask one man to define *education* for you, and he will tell you (truly enough, too, in one sense) that everything which a man passes through in his life is a part of his education for this world or the next. Ask another what he understands by education, and he will answer your question most Socratically by another, or a string of others,—“education of whom, and for what? —a lawyer’s education, a doctor’s, a merchant’s?” And if you tell him “a man’s,” he will be still less able to give you a direct reply. Ask a third what the end of education is, and he tells you, *ore rotundo*, that it is “to qualify men to do good,” which is a magnificent sentiment to hear, only if you come to cross question this gentleman as to the particular kinds of “good” that men are to be qualified to do, you will find them to include robbery of private individuals, resistance to public authority, and a general propensity to upset everything established.

There are certainly some very odd ideas on this same subject of education afloat among us. Here, for instance, is a passage which I find in a book called *Hints towards Reforms*,\* a series of lectures and discourses delivered by Mr. Horace Greeley, editor of the *New York Tribune*.

\* P. 211.



"The youth who fancies himself educated because he has fully mastered ever so many branches of mere school learning, is laboring under a deplorable and perilous delusion. He may have learned all that the schools, the seminaries, and even our miscalled universities, necessarily teach, and still be a pitiably ignorant man, unable to earn a week's subsistence, to resist the promptings of a perverted appetite, or to shield himself from such common results of physical depravity as Dyspepsia, Hypochondria, and Nervous Derangement. A master of *Greek and Hebrew* who does not know how to *grow Potatoes*, and can be tempted to drown his reason in the intoxicating bowl, is far more imperfectly educated than many an unlettered backwoodsman."

Now, as regards the "intoxicating bowl," it is certainly a terrible defect in a man's *morale* that he should habitually get drunk, so it is, for that matter, that he should habitually advocate Anti-Rentism, or any other species of robbery; but I do not perceive that his education has *necessarily* anything to do with the one or the other. He may have a hereditary propensity to drink or plunder which no education can eradicate, and which can only be repressed or punished by other influences, or he may have started in the world a sober and honest man, and have afterwards become perverted by warping influences. But I wish to call particular attention to the words which I have italicized, and the proposition which they convey, to wit, that to grow, or, in more correct English, to *raise* potatoes (to the dignity of which vegetable Mr. G. has further testified by the big P he employs in spelling it) is a more essential branch of education than Greek and Hebrew.

Now, methinks, a reader of ordinary capacity and reflection, if he had his attention attracted by such a passage, and were led to compare for himself the relative value of the two things referred to as elements of education, would, in the first place, be likely to inquire the amount of labor and time respectively necessary to become a master of the two things. And I fancy the result of his examination would be that a thorough knowledge of Greek and Hebrew requires assiduous application to them for a number of years, probably seven or eight, at least, while the Science of Raising Potatoes may be conquered in a few seasons, perhaps months, taken at intervals. And this consideration would not improbably lead him to the conclusion that, so far at any rate, the scholar had acquired the more valuable part of education, because, supposing them compelled to change places, he could learn to raise potatoes much sooner than the potatoe-grower could learn Greek and Hebrew, provided their abilities were equal. This, then, would suggest another question, as to the relative amount of mind and capacity requisite to make a Greek scholar and a raiser of potatoes. To this, I imagine, he would not be very long in finding an answer, that to make a Greek and Hebrew scholar a man required to be, not a transcendent genius certainly, but a person of fair capacity, rather above than under the average intellect; that to be a scholar is not *τοῦ τυχευτός*, or, in plain English, possible for every man that you may pick up in the street; that if the scholar is not necessarily a Mercury, neither is he such a stick as can be made out of any wood; and much more to the same purpose,

which Mr. Greeley himself would hardly make bold to call in question; while, on the other hand, it would appear to him that any man not naturally an idiot is capable of being instructed in the cultivation of potatoes, as the example of the Irish peasantry fully shows, who excel in that cultivation, though very poorly off for intellectual endowments. Hence the conclusion would not unnaturally follow, that the knowledge of Greek and Hebrew was in itself a stronger evidence of a man's being something out of the common than the knowledge of raising potatoes, and therefore more valuable to a man in giving him a start in life.

Further, as *education* must be admitted, from the nature of the case, to have some effect on the material subjected to its influence, our reader will be induced to ask, how far the study of Greek and Hebrew, on the one hand, and the learning to raise potatoes on the other, respectively improve a man or a nation, morally or mentally. And here, I think, the result of his investigations will be, that the study of Greek and Hebrew has been generally allowed to improve the intellectual faculties—what faculties it improves, or to what extent, may be a mooted point, but that it does improve some of them, and in some appreciable degree, is almost universally conceded, and that nations famous for their knowledge of Greek, such as the Germans and English, hold a high intellectual rank in other respects; whereas in the culture of potatoes there is nothing that necessarily improves a man intellectually or morally, and in the case of a nation devoted to it, the Irish aforesaid for instance, it has been

allowed on all hands to retard the moral, mental, and even physical improvement of the nation ; so that here again he will be apt to conclude that the Greek and Hebrew have the best of it.

But there is another light in which the student may view the question. He may look at it as a mere matter of dollars, and those dollars gained by no indirect process, but the immediate fruit of the two pursuits. To be sure this is a dreadfully low way of regarding the subject, but we had better come down to it for the satisfaction of those who profess to be nothing if not practical. Even weighed in this balance, I think the Greek will preponderate over the potatoes. Putting out of the question any other mode of "realizing" his literary acquisitions, a good scholar can always get his living as a teacher ; I do not say a thoroughly comfortable living or as good a living as he ought to have in all cases, but a better living than a man can get by raising potatoes ; and in any civilized country can command the services of more than one potatoe-raiser. Many a scholar may have difficulty in helping himself in some of the most ordinary occurrences of every-day life, and still be driving a very lucrative trade by his scholarship. I knew a Senior Wrangler so green in all apparatus relative to horses, that once when we were riding out together and his curb-chain unfastened, he very soberly set to work to refasten it *over the animal's nose* ; but this very man was making more money at the time than the sharpest hostler at the most frequented livery stable ever did.

And this brings on one question more; in what condition of society *will* the knowledge of raising potatoes be of more pecuniary advantage to its possessor and more value to the community generally than the knowledge of Greek and Hebrew? And the answer is most obvious: *in the very first and primitive stage*—in an unsettled country—in the backwoods of a newly discovered territory—among that shipwrecked crew on a desert island whom Locke took as an example of his fancied “state of nature.” There all men are hewers of wood and drawers of water, tillers of the soil, shooters of wild beasts or savages. There all elegancies of mind or body are out of place and premature, because every one’s attention is absorbed in satisfying the immediate wants of life. There the confectioner and the scholar, the French milliner and the German metaphysician are alike useless drones; the carpenter is a prince (as he was in Homer’s time), and the historical painter cumbereth the earth. There and there only is Mr. Greeley’s assertion a correct one.

By the time the student has carried his speculations thus far he will be able to appreciate pretty correctly the comparative value of the Greek preferred by his humble servant the author, and the potatoe-raising commended by Mr. Greeley; and he will also have had a neat illustration of a position maintained by many wise and good men—that *Socialism tends to put the lowest kind of work above the highest, and therefore, so far from advancing, as it pretends to do, the course of civilization, goes directly to pervert and retard it, and to throw the world back to the ages of barbarism.*

Returning from this partial digression and turning to a much higher being in the scale of animated nature than Mr. Greeley, we find this idea in the lectures of Professor Maurice, of the London University; that from all the various systems and definitions of education ever proposed may be evolved three distinct doctrines; the first, that the end of education is *development of the faculties*; the second, that it is the *restraint* of certain faculties; the third, that it is the giving of information.\* (This is not the order in which he enumerates them, but as it is their historical order, I prefer stating them so.) For illustrations of these three principles carried out purely—so far as it is possible to keep them unmixed—he refers to Athens, Sparta, and the modern Utilitarian school.

This division I am disposed to accept as an important first step in our investigation.

The first and second of these principles appear to be in direct contradiction, but it is the first and third which really clash, for the second looks chiefly to a particular set of faculties, different from those which are the main object of the first. In other words the idea of *development* has more reference to our *intellectual*; that of *restraint* more to our *moral* education. As a general rule there are more mental faculties that require *developing*, and more moral propensities that require *restraining*. The illustrations chosen by the Professor show this; the Athenian education

\* See his Lectures on Education; first Lecture or Chapter.

wonderfully sharpened the intellect at the expense of the morals, the Spartan education left the intellect untouched; it is no exaggeration to say of the Lacedæmonians that they were *illiterate on principle*; whatever in their education was not physical, was moral. Such being the case, I put out of question for the present the second principle, not because a man's moral nature is not, in my estimation, of infinitely more importance than his intellectual, but for the same reason that in examining the other two principles I shall set aside the questions of *physical* development and of information on subjects pertaining expressly to the *physique* of the student, although I hold that the body is the very first thing to be attended to, for if a man's body is not in good working condition, he will seldom be able to apply himself so as to improve his mind to the best advantage; and if his *physique* is much out of order, his *morale* is very apt to be injuriously affected. But I regard the improvement and education of the mind as the special business of a College or University; just as I would say that the special business of one particular Faculty—a Law school, for instance, is to teach law; and I should expect the graduates of a given College or University to be men of more intellectual power and refinement than the mass of the community; if they were not, I should immediately conclude there was something wrong in the University course; but if they were not stronger or healthier, or more moral men than the rest of the community, I do not say that I should be perfectly satisfied, but I should be inclined to withhold my censure so long as they did



not fall *below* the average in these respects, nor should I immediately set down their want of physical and moral superiority as the fault of the Institution. In all this I may be wrong ; however, my plan has at any rate the advantage of enabling us to consider one thing at a time ; to examine by themselves the intellectual advantages or disadvantages of the Cambridge system and then to compare them with those of any other, first similarly examined apart.

Now the University of Cambridge adopts the *first* rather than the third of the theories above enunciated as the true theory of a liberal education. It does not propose to itself as its primary object the *giving of information*, but rather the developing and training of the mind, so that it may receive, arrange, retain, and use to the best advantage, such information as may be afterwards desirable or necessary—such information as it may be the business of professional teachers to supply it, or its pleasure to collect for itself. For this training the University has decided, not in blind obedience to precedent, for the subject is undergoing discussion within its precincts every day—that classical and mathematical studies are the best means, and it undertakes to teach them thoroughly. Here, at the outset, a difficulty arises which is satisfactorily provided for. Neither the preparation nor the abilities of those who enter on any college or university course at the same time being equal, it is a question with all academical authorities, how to make a class work together so that the dull ones shall not retard, nor the bright ones hurry the rest, and that all shall be kept busy

without any being overworked. Now the Cambridge system, by its examinations of different kinds suited to different degrees of preparation and capacity, and by its private tuition (which is an integral part of the system, though existing unofficially), has provided for educating every separate student in accordance with his antecedents and capabilities, and ingeniously combines the advantages of a public and a private education.

The student then may learn more or less, but whatever the amount, he is expected to learn it *thoroughly*. Hence, as the first effect, he acquires habits of extreme mental accuracy.

At our colleges it is so arranged that all the students go through the same course, at least during the most important years of their undergraduateship, and necessarily some go through it well and some ill ; it is too much for some, and not half enough for others. Now at Cambridge precisely the reverse of this takes place. A student may go through a very limited or a very extensive course of reading, but whatever he passes an examination in he is required to do and know well. Even the examinations which are disparagingly known as "pass" ones, the Previous, the Poll, and (since the new regulations) the Junior Optime, require more than half marks on their papers, and the way in which a slovenly and inaccurate man loses marks would astonish a great many of our students if subjected to them. And as we ascend to the honor examinations, the demand for precision increases with the field for its exercise, till we arrive at cases of High

Wranglers who have made not one single decided mistake in their six days' work, and of Senior Classics who "floor" the Tripos papers without an error.

It is unnecessary to enlarge on the value to its possessor of such a habit of reading, thinking, and writing accurately.

I will merely allude to one of its advantages. A Cantab is most careful in verifying references. He will not take a thing at second-hand if he can go to the original source of it. Hence he is little liable to be imposed upon by the ignorance, real or assumed, of others, or to be the innocent medium of currency for other men's blunders. I believe that a historical, antiquarian, literary, or statistical error, put forth in print or public speech, is sooner and more certainly detected in England than in any other country, and that this is owing to the influence of Cambridge men and Cambridge education.

But the English student does not only read his subjects *accurately* ; he reads them comprehensively, and so that he can apply them. It is, indeed, impossible to avoid the imparting, in some instances, of partial and exoteric information ; but as a general rule it could never be said of the Cantabs what has more than once been said of American college students, that theirs is a knowledge of particular books rather than of subjects. And in no place of education is there less *parrotry*, less exercise of memory, as distinguished from the acquisition of knowledge, than at Cambridge. The nearest approach to it is the case of the classical men who get up only Mathematics enough to pass as Junior Optimés. Even here the knowledge, though temporary, is real for the time ; it

is not retained in the mind, because it is immediately afterwards crowded out by more interesting matter; but these men really understand their subjects for the examination, and can work, if not problems (which are the last test of a man's mathematical knowledge), at least examples, deductions, and riders in them. Let me give an instance or two of what I mean by applying knowledge. A student for classical honors in his second or third year may be utterly unacquainted with some long author like Plautus. He reads two or three of the comedies, and gets them up so carefully that he has acquired a good insight into the author's vocabulary and peculiarities of phrase and construction, so that he will make a very fair translation of a passage from any of the other plays which he has not read. Take a Cambridge Second-year man and an American graduate, both disposed to study Plato; let the former read four dialogues, and the latter eight, which will take them about the same time, each reading in the way he has been accustomed to; the Cantab from studying half the quantity, will know more about his author than the American, and will translate and explain better a passage at random from any of the other dialogues. If our Cantab be a mathematical man, his skill in the application of his knowledge will be still further increased by the symmetrical arrangement of it.

Again, the Cambridge student acquires manly habits of thinking and reading. He becomes fond of hard mental work, and has a healthy taste in his mental relaxations. The trash of the circulating library he despises as he would sugar

•

candy. No works of fiction but the very best, and those rarely, are to be found in his room.\* His idea of light reading is Shelley's or Henry Taylor's poetry, Macaulay's *Essays*, a leader in the *Examiner*, a treatise on Ethics or Political Economy; he would laugh at you for calling this "reading" in the University sense, or study. Such a taste is indeed late in forming; when nearly a man in size and looks he is still disposed to be idle and schoolboy-like in the intervals of his hard work, and at eighteen is behind an American or Scotch youth in general information; but the habit of mind once started, he goes on drawing in knowledge from all quarters at a vast rate, and whatever he does take into his well prepared mind assimilates itself with matter already there, and fertilizes the whole, and fructifies; nothing of what he reads is thrown away.

Now the general and final effect of this energetic, accurate, and comprehensive style of working, is that the Cambridge student exhibits great power and rapidity in mastering any new subject to which his attention is necessarily turned. If he has to acquire a foreign language or a new science, to become familiar with the elements of a difficult profession, like that of the law, or even to learn the details of a large business establishment, in any case he takes cleverly hold of the first principles, and then proceeds accurately, but speedily, from step to step, till he has attained the desired knowledge.

\* It was a rule of the Union Library to admit no novels, and so strictly was the rule observed that it was with great difficulty Walter Scott's could be introduced.

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From many striking instances within my own observation, or only one remove from it, of the way in which a Cantab carries a thing through, let me relate a case that occurred just before I entered the University. A high Wrangler, then a Trinity Bachelor, went to see a relative who was largely engaged in the manufacture of plate glass. While lionizing the premises, he learned that the chief difficulty and expense lay in the *polishing*. Forthwith our Trinity man sets himself to "get up the subject," and after he has acquired all the information he can from those on the spot and such other sources as are available within a short time, he goes to work to calculate the formula of a law according to which two plates of glass rubbing together will polish each other. The result was an improvement which realized a handsome fortune for the manufacturer, who did not forget how he had obtained it, and evinced his gratitude in a substantial manner.

And now let us see how such a man will write on any subject—the consideration of which I may seem to have unduly delayed, for the first and almost the only test of a young man's ability that occurs to many of us (except making a speech) is his writing. What training has he had for this? *Directly* very little; he may not have written a dozen set essays—nay, not half a dozen—all the time he was at the University. But he has been accustomed to reproduce the thoughts of others, rapidly, tersely, and accurately, upon paper. He has never had room for verbiage any more than for ornament. He will have a tendency to say whatever he says correctly, concisely, and pointedly. He will not write

fluently at first, for want of practice, nor elegantly, for he has not cultivated the graces of style, but he will write understandingly and from a real, conscientious study and knowledge of his subject. He will be ready to detect misstatements, inaccuracies, and false logic in others, and for himself will not be likely to commit an *ignorantia elenchi* ; to miss the drift of a question—to find fault for instance with literature *for not being science*, as a very showy writer on this side the water did not very long ago.

As to his style it will soon improve—thanks to another result of his education without which those mentioned would be very imperfect—an elegant and refined taste which arrives late at maturity only to approach nearer perfection. His mind is imbued with the influence of the choicest classic models, *through which he reads and by which he interprets those of modern literature*. Applied to his case the argument so often urged against the study of the Classics in our Colleges, “that they are forgotten in a few years,” would be false and meaningless. His Latin and Greek are not forgotten. They stick to him through life. They explain his reading and adorn his writing. They bring him into fellowship with the scholars, the men of elegant literature, *the gentlemen of the intellect* throughout the world. He does not have to hunt after Classical quotations and allusions to be brought in as bits of “business” for the purposes of making an impression on others still more ignorant than himself ; they drop from him as naturally as a figure or an antithesis, and he feels they will please men of his own stamp, because he feels

pleased to meet them elsewhere : they are his *φωνήται* *συνομιῶν*, vocal to the intelligent, though for the multitude they may need interpreters.

This is a brightly coloured picture that I have drawn ; are there no dark shades in it ? Have I represented a man educated *κατ' ἐνχῆν* just as I should wish my son or yours to be in every respect ? There are one or two little deficiencies to consider, which we will look at in all candor.

The first may have been anticipated from my silence. The two great results of College education which most of our people, including most of the students themselves, look to, are public speaking and writing. Whatever else a young man knows how to do, he must be able to write fluently and showily and to address a meeting. Now the Cambridge system of education is certainly not calculated to make public speakers. By this I do not mean that it will spoil a man who has the material of a real orator in him as much as the system of a New England College will spoil a man who has a tendency to be a good scholar ; but that it is not favorable to the production of those pretty good debaters and ready haranguers whom our places of instruction turn out in such numbers. I have mentioned in a former chapter that some of the cleverest men in the place despised and undervalued public oratory on principle ; and the authorities do nothing to encourage it, except giving here and there a College prize. But it is not merely in this negative way, and from want of opportunity and encouragement to practise frequently, that the young speaker suffers. The education he goes through



is positively unfavorable to fluency on his legs. The habit of weighing every word accurately, may be all the better in the end for a man who has real oratorical genius, but is certainly all the worse for an ordinary debater. The general run of public speaking requires redundancy and repetition, nor does it admit a fastidious choice of words except in some elaborate concluding period. Just before leaving Cambridge I found myself falling off in ability to address an audience, and that in a greater degree than the mere want of practice would account for.

This admission will settle the business in the eyes of some; they will deem it enough to counterbalance all the benefits claimed for the Cambridge system. My own opinion is, and I shall endeavor to prove it farther on, that we value this faculty too highly and pay too large a price for it. Still there is a medium here as in everything else; viewing the art of public speaking merely as an *accomplishment*, it deserves more attention. A gentleman at a public dinner, for instance, ought to be able to extemporize some appropriate observations when called upon, without stumbling over his own words and making himself and every one else uncomfortable, as an Englishman is apt to do on such occasions. And here, I think, lies the English error on this point; they regard a certain proficiency in public speaking as a purely professional matter, for the barrister or Member of Parliament to learn subsequently to his academical course. But *besides* its professional value it is an accomplishment which a highly educated man may be expected to possess, and should therefore form a part of a liberal education.

The second deficiency is one rather more complicated and not so easy to explain or understand. I may state it thus—*a tendency to make men too exclusively consumers and not sufficiently producers of knowledge.* The Cambridge man is great in acquiring a mastery of a subject and using it for his own benefit, in his profession for instance, but his inclination to promulgate his acquisitions and the fruits of them to the world, does not keep pace with his ability to do so. We see this exemplified in the resident Fellows, who, reading as many books as the German professors, write a great deal less. It is not idleness that causes this; between teaching and study their time is pretty well filled up; the indolent and rusty Don who does nothing but drink port and play whist has become nearly a tradition. It is not any selfish or priestly feeling in regard to knowledge—no men are more ready to communicate information when you ask it of them. The tendency in question rather springs from false modesty and an excessive fastidiousness produced by hypercriticism. Accustomed to scrutinize with the greatest severity the performances of others, the English graduate is not indulgent to his own. He is just as hard upon them, and more dissatisfied with them. A friend who was with difficulty induced to write a few pages now and then for a Mathematical journal which he did with great clearness and force, once said to me on the occasion of my having a prize essay printed, “I should not like to publish anything myself; when you put a thing in print *it seems as if you were perfectly satisfied with it,* and I never am with what I write.” This is the spirit that

keeps many a competent man from making a name among the scholars and literary men of the civilized world. It is true such a man has a plausible excuse. He may say that since "of making books there is no end" and the majority of those published are perishable and of small value, he will play a wiser part by not adding to the number; that he had better be a reservoir to supply the streams of his neighbors, informing and improving his immediate associates by his conversation and unwritten learning. But surely when there is room for a new book on a new subject or an old one that has long lain fallow; when new lights can be thrown upon old questions; when in short a man has acquired a certain combination of knowledge and ideas not to be found in any book, and the acquisition of which he feels would be beneficial to others as it has been to him, *ought* he not to write a book, his time, and means, and other circumstances permitting? I am very much inclined to think so.

To sum up, it may be said that, as the utilitarian system inclines a student to communicate *more* knowledge than he possesses, the English University system will sometimes hinder him from communicating what he has.

PHYSICAL AND SOCIAL HABITS OF CAMBRIDGE MEN.—THEIR  
AMUSEMENTS, &c.

*Mens sana in corpore sano.*—HORACE.

SOME remarks already dropped here and there may have given the reader a hint of the comparison between the intellectual teaching of Cambridge and that of some other places to which I am proceeding, and which is one of the principal objects of this work. Before arriving at this, however, it is necessary to look at our English friends all round, physically, socially, morally, religiously.

To a vegetarian, a teetotaller, a “eupeptic” of any sort (lovely names these are, and show a sublime taste in the people who invented and use them) and, I fancy, to a New Englander generally, the Cantab’s life would not appear the most regular, nor the kind of one best adapted to promote health, strength, and longevity. He is never up before half-past six in the morning, and seldom in bed before twelve at night. He eats a hearty dinner of animal food at 4 P. M., drinks strong malt liquors with it, and not unfrequently strong wine after it. He is not shy of suppers and punch. He often starts himself for his morning’s work with the stimulus of a cigar. He reads nine hours a day on a “spirt” the fortnight before examination, writes seven hours a day or

more against time during the examination week, and the week after that does nothing but jollify.

Yet this very man takes better care of himself and has a more philosophical system of living than many a conscientious and pains-taking ascetic, who has spent half his life in declaiming against the wickedness of alcohol and tobacco. For eight or nine months of the year he is in a regular state of training; if he had to walk a match the only change necessary would be for him to drink a little less. His seven hours of sleep (a rather scanty quantity, but enough for most men in good health\*) are always the same seven hours of the night. The sponge bath and horse-hair glove are among the regular and daily accessories of his toilet. His breakfast is light and simple—a buttered roll and a cup of tea—and when he is at it he does not worry himself about anything else. He is discreet in his position when at work, and knowing that he has to stoop forward in writing at the examinations, does most of his reading leaning back in his arm chair or standing at a high desk where he strengthens his legs and eases his chest at the same time. After he has dined you could not bribe him to engage in any exertion of body or mind for at least two hours. The most he will do is to lounge to the Union and read the papers, or he

\* There can be no Procrustean standard for such things. Some men will be satisfied with six hours, others require eight and a half—I have reason to believe that the average amount of time which a Cambridge reading man passes in bed is rather under than above seven hours.

may look over some easy and familiar book in his own rooms. But above all, his exercise is as much a daily necessity to him as his food, and by exercise he does not understand driving in a carriage, strolling about, or even playing billiards. "Constitutionals" of eight miles in less than two hours, varied with jumping hedges, ditches, and gates; "pulling" on the river, cricket, football, riding twelve miles without drawing bridle; all combinations of muscular exertion and fresh air which shake a man well up and bring big drops from all his pores, are what he understands by his two hours exercise. See one of these men stripped and observe the healthy state of his skin—that is enough to demonstrate that he is in good condition, even should you overlook his muscular development.

The staple exercise is walking; between two and four all the roads in the neighborhood of Cambridge—that is to say within four miles of it—are covered with men taking their constitutionals. Longer walks, of twelve or fifteen miles, are frequently taken on Sundays or days succeeding an examination. The standard of a good walker, is to have gone, not once, but repeatedly, fifteen miles in three hours, without special training or being the worse for it next day. A number of my acquaintances professed to be able to do this. After walking comes boating or "pulling," which is *the* sport par excellence of an English University, as sword exercise is of a German (this was the illustration given me by a man who had been at both). The men put themselves into extra training for the Spring races, eschew pastry (which an

Englishman never takes much of at any time, generally eating cheese where an American does pie) and confine themselves to a small quantity of liquid, usually malt liquor, during the day. Besides these races, the Cam is always full during the warm season, of men pulling up and down, sometimes one, sometimes two in a boat. Some of the reading men work very hard in the boats. Two Smith's Prizemen and one Senior Classic were prominent boating men during the three years from '42 to '45. Cricket, football, fives, all games of ball in short, are popular in their season. There is not so much riding as might be supposed, considering that there is not one Englishman in five hundred of the University-going classes, who cannot ride and does not like to. The expense is the reason generally alleged, and under the circumstances it shows more self-denial than University men usually have the reputation of. There is sufficient business, however, for five or six livery stables, those who keep their own horses being mostly the Noblemen and Fellow-Commoners, and a few of the Fellows. Englishmen have a patent for making any sort of horse leap, and when your Cantab gets on a hired horse, with his own spurs, to take perhaps the first ride he has had for three months, the amount he will get out of him is incredible, and the amount he gets out of himself somewhat remarkable. I recollect once being, with some other men, nine hours on horseback, during which time we took no refreshment and did not once dismount. The whole distance ridden was not more than forty miles, but having to wait some hours for the steeple

chase we went to see (and some of the leaps in which we took) our animals had the pleasure during that interval of walking about with us on their backs. When there is ice enough, which does not happen every winter, the Cantabs are great skaters, and stories are told of their performances in this line which I will not repeat, for they sound very large and I could not positively authenticate them. There is a certain amount of fencing and sparring practised, more of the latter than the former, not a great deal of either. It is almost a *sine qua non* for a Cantab's exercise, that it should be in the open air. He never minds the weather, or thinks of putting off his constitutional because it rains.

It may be asked whether, allowing that from this regularity of exercise a high standard of strength and endurance results, the general health of the men is also good. For health and strength do not *necessarily* go together: in our country we meet many persons of great activity and a considerable share of downright strength, who are nevertheless always out of order and ailing. I have no hesitation in saying that the general health of the Cambridge men is on a par with their strength, and such as might be expected from it by an ordinary observer. Dyspepsia is almost unknown, bilious attacks are not common, consumption scarcely ever heard of. Sometimes a man gets a temporary affection of the heart from pulling too much, or from some irregularity in his way of life. Sometimes he has a nervous attack from over work just before, or over excitement at an examination. These are the most general forms of illness, and usually but temporary



in their effect. When a death occurs it is almost always either from accident or wilful dissipation.

I was anxious to obtain the statistics of Undergraduate mortality, for the purpose of bearing out my statements on this point by the actual figures; but I could not get them, simply because none have ever been kept. Some of my medical friends made shots at the question from their own experience, and agreed in an average of three deaths a-year; but this, among a population of eighteen hundred, must be below the mark. Of the "year" that entered with me at Trinity (that of 1844) three men died before the time of graduating, but two of these were lost by accidents; of the year before (that of 1843), and of the year after, in which I finally went out (that of 1845), there was not a single man who died. I doubt if this ever happens at Yale College (where the number of students is nearly the same as at Trinity) for two out of three successive years. During five years that I passed at New Haven, there was not a graduating class that had not lost at least three members.

Indeed a man must be healthy as well as strong—"in condition" altogether to stand the work. For in the eight hours a-day which form the ordinary amount of a reading man's study, he gets through as much work as a German does in twelve; and nothing that our students go through can compare with the fatigue of a Cambridge examination. If a man's health is seriously affected, he gives up honors at once, unless he be a genius like my friend E——, who "can't help being first." To go on with half reading, and take a place

below his own standard, as I did, is what an Englishman is too proud to do.

Why are the Cantabs in such good physical plight, when they have neither dietetic lectures nor voluntary societies? All that you will hear in the way of precept is a tradition or two, such as that eight hours a-day, "coach" and all, is a proper amount of work for a reading man, or that it is not safe to read after Hall (i. e. after dinner). Regular exercise is the great secret. But why do they exercise so regularly? First of all, it amuses them: where so many different kinds of exercise are attainable, every man must find some kind that he likes, and that he pursues without thinking all the time that it is for his health—which is one reason why it does him good. These young practical philosophers have wisdom enough to see that it is not enough to exercise the body unless the mind is interested and diverted at the same time; and they carry out this principle even in the "constitutionals:" a man will not walk out alone, for then he might still be thinking of the problems or the verses he was lately working at; no, he takes a friend with him, and they two talk on some subject of the day, politics or literature, or at worst "shop," such as who are likely to be the next Scholars—anything but their actual studies. Now this seems so obvious a dictate of common sense, that the acting in accordance with it may appear to involve no remarkable stretch of wisdom, nay, I may be thought platitudinous for enlarging upon it at all; but I do insist that the principle deserves our attention, inasmuch as some professed lumina-

ries of reform among ourselves have strangely ignored it, and with a short-sighted utilitarianism started a precisely contrary doctrine. The proposition has been distinctly laid down by persons of different schools, from an Episcopal bishop to a Socialist of no particular religion, that there should be no such thing as pure relaxation, but that when students are not at study they should be at *work*—actually employed in manual labor. *This is really using a youth at one of the most critical and important periods of his life worse than any person of common intelligence or humanity would use a horse.*

The doctrine is brought forward partly to carry out a fancy that some people have of *asserting the dignity of labor*—of making out that manual occupation is something very fine and glorious, not for its results, but for and in itself; and therefore they would make students work *for the mere sake of working*. Such a fancy is equally repugnant to reason and Scripture. The necessity of labor was part of the primeval curse, and all beauty, or glory, or dignity pertaining to labor depends on the *ends* to which it is the means. I may respect most sincerely the man who drives a dung-cart, if I know that he supports a sick relative or educates a child from the fruits of his toil, but driving a dung-cart is a very undignified pursuit for all that. Most manual labor is in itself disagreeable; men submit to it because it is necessary and profitable, not for any merit or attraction that it has in itself. So they are delighted to obtain physic when ill by reason of the results they expect from it; but no one would say that taking castor-oil is its own reward.

To help along this crotchet comes the just-see-before-your-nose-and-no-farther sort of idea that all time not spent in doing something tangible is lost. There is sometimes a useful lesson to be got out of a joke. Let me repeat a very old one for the benefit of these utilitarians.

A country manager saw that the trumpets of his orchestra were not taking part in an overture which the other musicians were executing. He rushed upon them and inveighed against their idleness. "But," said one of the assailed, "we have fifteen bars *rest* here." "Rest!" retorted the other, "I don't pay you ten shillings a-night for *resting*; blow away!" How the *rest* of the trumpets should be essential to the harmony of the piece was beyond his comprehension.

It is well known that scarcely one third of an entering class at West Point graduates, and any cadet, or any person conversant with the place, will tell you on being asked the reason, that it is the union of hard study and military drill (which amounts to a species of work) that causes so many to break down. A West-Pointer has told me that, after drilling, the men are so fatigued, in mind as well as body, that it takes them some time to settle down to study. I do not presume to find fault with the system at West Point, which is a peculiar one for a peculiar purpose. Its first object is not to educate young men, but to provide the U. S. Army with first-rate officers. The Government, having its pick out of a large number of applicants, has a right to sacrifice many of them for the sake of getting the best possible men for its own wants; but a system which sifts out, in a course of four

years, more than two thirds of those subjected to it, would never answer for a system of general education.

In schools where a rigid system of gymnastics is made the substitute for ordinary boyish recreations, the result is apt to be that, the play having been turned to a study, *the study degenerates into play*. Pestalozzi's establishment at Yverdun was a striking example of this.\*

In short, it is a safe rule to lay down, that, to keep a student in good working order for a length of time, *the harder he applies himself to his studies while studying, the more diversion he requires when taking exercise*.

The sensible example of their Seniors does a great deal to encourage these young men in taking healthful exercise. The Master of Downing is noted as the best skater in Cambridge, and may be seen cutting figures on the Cam during any hard frost. The Master of Trinity is a crack horseman, and few men of his weight in England can take a leap better. An English tutor or lecturer has no sham dignity which makes him fear to demean himself by joining in the sports of undergraduates, and consequently none of the undergraduates themselves think these sports undignified. Still less are they withheld by any religious scruples. That it is wrong for a clergyman to ride, or that walking for exercise on Sundays is a species of practical infidelity, are propositions that they would be slow to admit. I remember once accompanying a college lecturer and tutor, a very young man, whose merits and good character had gained him rapid ac-

\* See Fraser's Magazine, vol. xliii. p. 631.

demic promotion, on a long Sunday morning constitutional between our early breakfast and St. Mary's at 2 P. M. We had been discussing all manner of ethical and theological questions, and thought we had passed the time rather profitably than otherwise, when suddenly something put me in mind of New Haven, and I said to him, "Do you know, M——, where I was when a boy they would think we had been spending this morning very wickedly?"

He looked several notes of interrogation at me.

"Because," I continued, "we have been walking."

"What! do they think it a sin to take a walk? *Do you mean this operation we have been performing?*" as if there must be some other recondite meaning beside the ordinary one, so incredible did what he had just heard appear to him. I assured him such was the case. "Well," said he, after a pause, "I wonder if they eat their dinner on Sunday?" Here were developed two traits of the Cantab—his appreciation of the necessity of exercise, and his contemptuous rejection of sham.

From the exercises of the Cantabs one naturally comes to their amusements, under which head I include all relaxation which is not hard bodily exercise, and all in-door occupation which is not study.

I have mentioned that there is a good deal of whist played by a certain set of reading men, especially on Saturday nights. But there are many laudably ignorant of the game, though they have no holy horror of it or of those who play it, and I never once heard a set homily against cards from any one

all the time I was at Cambridge. Non-reading men play vingt-et-un to a considerable extent, but for the lowest possible (sixpenny) points. Gambling is certainly not a prevalent vice in the University. The same class are also fond of billiards, but not so much so as young Frenchmen or Americans. A reading-man seldom patronizes the billiard-rooms, for the simple reason that, if he does, he soon ceases to be a reading-man.

The chess club at Cambridge is a small one, but tolerably supported.

The English are not a musical people, as those of them who know anything about the matter admit themselves. Cambridge does not differ from the rest of the island in this respect. It is rare indeed to hear a Cantab sing. Were he to do so in the streets at night, like a Continental or American student, he would be set down for mad or drunk. Now and then a *very* boating man will favor you after his liquor with a song of the sort that had better be left unsung. Or if the University man attempts an instrument it is usually one of the most painful description, such as the cornopoeon, which when played by a master of it is only one degree on the right side of torture to hear, and when, as is usually the case, imperfectly understood by the attempter of it, is worse than a dozen donkeys. Once a Trinity man set up a private organ, and used to perform the Morning Hymn before chapel, in consequence of which he received *sixty-five* anonymous notes in one day, and at last, if I recollect rightly, the authorities were obliged to interfere and put a stop to the nuisance.

Painting is better appreciated, though very few have time to cultivate the national ability for sketching or the means to possess many original pictures. But some first-rate engravings are almost a necessary part of the University man's furniture. These generally run in three classes—religious subjects, such as the most noted works of Raphael and Titian; Landseer's animals; and historical incidents or portraits of great men.

But as may naturally be expected in a University, most of the amusements are of a literary character. There is a great deal of the old standard literature read, and new books of value are keenly criticized in conversation. Book-clubs are formed, and as the works of the day pass from hand to hand they supply the members with subjects of conversation when two or three of them are taking a quiet cup of tea (each man furnishing his own commons—bringing his little milk-jug and his share of bread and butter as well as of knowledge). There was a club in Trinity that met once a week to read Shakspeare. Conversational criticism on books, informal discussion of literary, ethical, metaphysical, religious subjects—discussion in which men seek for truth rather than victory, and speak from a full mind rather than with a ready tongue—is a necessity of the highly educated Englishman, his evening's amusement, his opera.

Such talks, whether two, three, or more be present at them, usually result from some previous arrangement, made in Hall for instance, or during a walk. It is not considered exactly the thing to tumble in upon a man in the evening



without warning, unless you have some particular reason for it, or he is your particular friend. He may be reading or preparing to read. Generally, however your Cantab takes care to guard against such a surprise by "sporting" himself in.

If you call on a man and his door is sported, signifying that he is out or busy, it is customary to pop your card through the little slit made for that purpose. About these cards there is one little peculiarity. An English visiting card has the prefix of "Mr." not the name alone as with us. But a University man always omits this prefix; if he happen to be using his "town" cards, he will draw a pencil through the engraved "Mr." The more usual way however is to have blank cards, and write on them your name (and College if visiting a man of another College) in pencil.\*

\* There are some of these little peculiarities in addresses, signatures, &c., worth noting as part of the Shibboleth by which our countrymen and the English may be distinguished.

An Englishman having a middle name, sometimes writes his two initials before the family name, but more usually *leaves the second initial* out. Thus Mr. John James Brown will sign himself "J. Brown," and put "Mr. J. Brown" on his card. The practice of writing or printing the first name in full with the middle initial, "John J. Brown," as with us, is not common. The custom of leaving out the middle initial sometimes puzzles those who do not understand it, and is a frequent source of ambiguity. I was myself led into error by it in regard to my friend Hallam; his name was Henry *Fitzmaurice*: from his leaving out the middle initial I fancied he had dropped his middle name through some dislike for it. I knew two Englishmen travelling in this country, who had the same family name

Of other tastes, habits, and peculiarities of Cambridge men, I do not know that there is much to be said, beyond what may have already been inferred by the reader in the course

and the same first initial, which was enough to make some confusion probable, but their habit of omitting the middle initial which distinguished them made it ten times worse, and they were continually being mistaken for each other.

Never address a letter to an Englishman as "Mr. John Brown" or "Mr. Brown," unless you want to insult him, but always "John Brown Esq." or "—— Brown Esq." if you do not know his Christian name. It makes an important practical difference to an Englishman, by the way, whether he is legally rated as "Esquire" or "Gentleman," the former class being exempt from some burthensome jury duties to which the latter is subject.

Talking of addresses reminds me of a queer style some of the Dons had of beginning a note or letter to a pupil, "My dear Mr. So and So," giving the recipient an impression for the moment that he was honored by some lady's correspondence. Probably they intended something patronizing by it; a friend of mine who received a note beginning thus, commenced his answer with the same form, and the Don was much disconcerted.

If an Englishman puts "Mr." on his card, he does not put "Sir" into every sentence of his conversation, as some of our people do. I have sometimes wondered whether this continual introduction of the vocative was a polite Gallicism (since the French use "Monsieur" about as frequently in conversation), or whether it springs from our debating-society and public meeting habits, regarding every one addressed as a president or chairman to be made a speech at. It certainly has a very stiff effect at all times, and sometimes a very ludicrous one. I have known southern and western gentlemen whose conversation seemed to consist of successive enunciations of "Sir!" with a few words between to connect them.

of this work. They are perhaps rather less conventional than the general run of Englishmen, and pass Sunday in a more Continental manner. They spend little in personal equipment, and I do not remember ever hearing a remark made of or to a man on the subject of his dress. They are generally very gentlemanly in their behavior—unless they happen to be drunk, and some of them even when they happen to be. They have an accurate sense of public propriety in most cases. You will not see a tipsy student out of doors in Cambridge oftener than in New Haven. You will never hear a man swear in broad daylight. It is not considered manly or gentlemanly to walk in front of the College buildings uttering monstrous oaths, as many of our southern students consider it. Nor will you ever hear a man openly avow himself a disbeliever in the truths of Christianity. Some may say that this does not necessarily involve a panegyric on the Cambridge students, and only arises from their want of thought on the subject, a proposition to which I do not assent, believing that as a general rule there are no men who take their opinions on less evidence and investigation than infidels, and that men who, like poor John Sterling, refine away all their belief by over-speculation are rare exceptions.

## ON THE STATE OF MORALS AND RELIGION IN CAMBRIDGE.

A theologian in liquor is not a respectable object.—THACKERAY.

I APPROACH this part of my subject with very great hesitation and reluctance. In the first place, it is not pleasant, after having said many things in praise of an institution to which one is warmly attached, to be obliged to say anything in strong and positive dispraise of it. But there is a much stronger reason for this feeling on my part. The very fact of a man's writing upon matters of religion and morality looks like his setting up a claim to be a particularly moral and religious man. Any approach to such a claim may well provoke severe scrutiny, and there are some direct confessions as well as indirect admissions in the course of this book which will not bear any very rigid test. In admitting this I do *not* allude to any places where the *Latex Lyæus* is spoken of as an ordinary beverage and a promoter of festivity; in other words, where drinking wine is mentioned, and not mentioned as a sin, although well aware that many good people would consider me, as a necessary consequence of this, little better than an infidel, and totally disqualified from giving evidence on ethical or theological points. Allowing such persons all credit for sincerity, and wishing them a little more charity; honoring them for their temperance, and

trusting that they may learn to extend a little of it into other matters—their judgment of others, for instance—I cannot accept their primary article of faith, or put myself under their jurisdiction. There are other things which touch me more nearly, such as having walked round an oath and taken a degree under false pretences—a piece of Jesuitism for which I shall never forgive myself, and of which no other person can judge more hardly than I myself do. Besides this obvious instance, there are doubtless others of commission and omission, in the facts told and in the way of telling them, which may make me appear a very Catiline complaining of sedition if I do anything which resembles sitting in judgment upon others.

Yet it is manifestly impossible to pass over this branch of our subject *sicco pede*. Admitting, as indeed we have already laid down, that the special intent and primary idea of a University is to educate liberally the intellect, still the moral and religious condition of so many young men—the pick of their generation too, in more ways than one—must needs be a very important consideration; and when we take still further into account that this University is one of the great sources whence the National Church derives its teachers, the absolute necessity of saying something on this point must be apparent. No sense of personal deficiency shall prevent me from speaking out. Some suspicions might be brought on both myself and my *Alma Mater* by silence—on myself as utterly indifferent to the state of morals in a place so long as the intellect was cultivated and the animal well

provided for ; on her, as allowing a state of things too bad to be mentioned and in regard to which silence was the safest defence.

A young man passing as I did from an American College immediately to an English University, will certainly be astonished at some and shocked at many of the differences he notices in the habits of those about him from what he has been used to consider as the proper practice of students. That decanters and glasses should be among the articles directly recommended by the tutor's servant who assists him in furnishing his room—without any objection, too, from the Evangelical friend who assists him in his purchases ; that he should be able to order supper for himself and friends out of the College kitchen, and his College tutor, so far from appearing as a bird of ill omen to mar the banquet, will perhaps play a good knife and fork at it himself—all this seems odd to him at first, but he readily comprehends that the system is one suited to the more advanced age of the students, and one which by refusing to make decent merriment a *malum prohibitum* within the College walls, deprives them of excuse for frequenting external haunts of dissipation. By-and-by, however, as his experience increases, he finds that this liberty is often abused into the most shameful license. The reading men are obliged to be tolerably temperate, but among the “ rowing ” men there is a great deal of absolute drunkenness at dinner and supper parties. And, after making all allowance for the peculiar climate which admits of stronger and more copious potations than ours, and the

fact that an Englishman never drinks *before* dinner, still it must be allowed that there is a prevailing tendency to drink rather more than is altogether beneficial even among those who are never actually intoxicated. In a mere physical point of view this is greatly to be regretted. If the temperate libations of our students could be superinduced upon the wholesome food, leisurely digestion, and regular exercise of the English, we might expect as the result astonishing specimens of health and strength.

And, even with the chances which they thus throw away, they are splendid instances of physical development; but unfortunately their animal passions seem to be developed almost in a corresponding degree. The American graduate who has been accustomed to find even among irreligious men a tolerable standard of morality and an ingenuous shame in relation to certain subjects, is utterly confounded at the amount of open profligacy going on all around him at an English University; a profligacy not confined to the "rowing" set, but including many of the reading men and not altogether sparing those in authority. There is a careless and undisguised way of talking about gross vice, which shows that public sentiment does not strongly condemn it; it is habitually talked of and considered as a thing from which a man may abstain through extraordinary frugidity of temperament or high religious scruple, or merely as a bit of training with reference to the physical consequences alone;\*

\* It is a striking proof how physical considerations with an Englishman are apt to overcome all others, that a student will frequently

but which is on the whole, natural, excusable, and perhaps to most men necessary. One of my first acquaintances at Cambridge, the Fellow Commoner next to whom I sat in Chapel, had not known me two days or spoken to me half-a-dozen times before he asked me to accompany him to Barnwell one evening after Hall, just as quietly as a compatriot might have asked me to take a drink; and though it would certainly be unfair to take this youth as a type of all Cambridge, yet, just as a foreigner on being invited by a Southern or Western gentleman to "liquor" soon after or perhaps before breakfast, might conclude that to drink in the morning was not an uncommon thing for an American, and that a tolerably large class of persons were in the habit of doing so—the proposition made to me in so off-hand and matter-of-course a way might justify the conclusion that the practice was sufficiently common—as indeed subsequent experience fully proved.

Now, if I did not feel more the friend of Truth than of Cambridge; if I could consider myself the advocate of the University, seeking only to make out the best case for my

remain chaste or not, entirely in accordance with the result of some medical friend's opinion as to the effect it will have upon his working condition. There was one well known case in my time of a man who preserved his bodily purity solely and avowedly because he wanted to put himself at the head of the Tripes and keep his boat at the head of the river. He succeeded in the former and more important object, but failed in the latter because there he had to depend on the coöperation of others.



client; if I thought it profitable employment to weigh different sins against one another, with a view of estimating their comparative enormity or veniality (which I do not, believing that from such kind of casuistry sprang directly the worst abuses of the Jesuit school)—under any of these circumstances I should not be at a loss to make out a defence of Cambridge morals, on the principle so frequently adopted among us when assailed by foreigners—the *tu quoque* style of argument, or parrying one accusation with another. I might say that these young men, so inferior to ours in purity, were superior to them in some other moral qualities; that they minded their own business, and told no lies or scandal of others; that the whole University of Cambridge does not contain as much hatred, envy, malice, and uncharitableness, and general ill-feeling as an American College; that I was personally acquainted with many men who thought no more of committing fornication than a Southerner would of murdering an Abolitionist, and yet were models of honesty, generosity, truth, and integrity: that men are frequent among us, not only in youth but at a more advanced stage of life, spotlessly pure, rigidly abstemious, making great personal and pecuniary sacrifices in the cause of philanthropy, who are nevertheless greedy of scandal, careless of truth, with very loose conceptions of the obligation of contracts or the duty of citizens to the government. I might set off the integrity of one country against the purity of the other, and say, that if the Englishman is apt to forget that his body is God's temple, the American is equally apt to overlook the

assertion, on equally high authority, that what cometh *out* of the mouth defileth a man.

But such arguments, which though very briefly sketched above are certainly not understated, rather go to point out to us our own errors than to excuse those of the English students, and are very like ignoring the question at issue. They prove, indeed, that all the moral virtues are not comprised in purity and temperance, but not that temperance and purity are not requisite in a place making any pretensions to morality. Here are some hundred young men getting drunk systematically, making one another drunk, with the eternal joke of blacking with burnt cork the first man's face who loses consciousness, making any stray "snob" whom they catch drunk (a poor wretch of a tramp was killed my first year by some Trinity men, to whose rooms he came begging, and who gave him three quarters of a bottle of port), unmaning and un-gentlemanizing themselves to any extent. This is a bad state of things, and there is no getting over it. If they are very nice, honorable, and upright men when sober, more shame for them to degrade themselves systematically. I say systematically, for any man who *habitually* gets drunk must set about it with a certain system and previous design, since it requires but a moderate amount of common sense and experience to tell him how much he can carry. Here is a gross vice, the forbidding of which was one of the peculiar features of Christianity and has always been one of its leading distinctions in practical morality from all other religions, made a matter of habitual practice and a subject of familiar

conversation. Can this go on in a place devoted to the education of Christian youth, without great blame being attributable *somewhere*? But the worst is not told. Many of the men whose undergraduate course has been the most marked by drunkenness and debauchery, appear, after the "Poll" examination, at Divinity lectures—step out of Barnwell into the Church, without any pretence of other change than in the attire of their outward man—the being "japaned," as assuming the black dress and white cravat is called in University slang. Even a little hypocrisy would seem decent in such cases. The idea of going into Christ's ministry as a mere business, of being "put into one of the priests' offices for a piece of bread," without feeling specially inclined to and qualified for such a work, is sufficiently abhorrent to people brought up in our way of thinking, even when the hireling shepherd is a man of correct moral character; but when his life for years has been giving the lie to every word he will preach, *can* language be strong enough to express our emotions of grief and indignation? Is it possible to exaggerate, is it more than just possible to caricature a state of things which can give rise to such occurrences as the following, which (except that the real names are changed and the coarse language of the narrator slightly modified) is literally set down as I heard it told?—

"You want to know what this row was between Lord Gaston and Brackett—well, it happened this way. Brackett had brought his *chère amie* down from London. Gaston made her acquaintance. Brackett goes there one night and

finds the door locked; so he kicked the door open, and gave Gaston a black eye. Then Gaston wanted to challenge him, and said he didn't care whether he was turned out of the University or not [this is the penalty for being concerned in a duel]; but his friends agreed that, *as Brackett was going into the Church*, they had better make it up," &c.

Or this—to take a much milder instance—at which, also, I was present. A Bachelor, whose life had been rather a notorious one, was about to be presented to a curacy. A friend inquires into the value of it, and comes to the conclusion that he has something better at his own disposal. "You are to get ninety pounds a-year at Oakstone, and *no* parsonage. Now our place is worth a hundred, *besides* the house, which is a very nice one—big enough to take pupils and all that sort of thing." The to-be-ordained pricks up his ears at the prospect. "And the parish is really a nice one," continues the friend, "but there is one drawback I must tell you in candor. There is an old woman lives near by, who makes it a principle always to quarrel with the parson." The parson in prospect inquires the name of this formidable elderly lady. It is the mother of a celebrated novelist. "Well to be sure," says the aspirant to the cure of souls, "she is a — — — (I leave the reader to fill in the three monosyllables); but—a hundred a-year—and you said the house was in good order?"

Now it will not do to cite against such cases instances where itinerant preachers under the voluntary system, in this country or other countries, have turned out to be rogues and

impostors ; to speak of the notorious Maffit, or an almost equally notorious Temperance Lecturer. Such men are rare exceptions ; they are vaguely connected with some religious denomination, or, perhaps, actually repudiated by that to which they profess to belong ; they spring from the low and ignorant, and find their victims in the class from which they sprang. There is no comparison to be instituted between them and the number of high-bred youth who every year are trained as gentlemen, receive a liberal education so far as they will avail themselves of it, and then enter deliberately on a mockery of the sacred profession, with a great body of clerical teachers looking on, and abetting, as it were, in the desecration.

It would be more to the purpose to show that this immorality was partly, or in a great measure, owing to causes over which the University or its individual colleges can have no control.

And certainly there are some antecedent and independent causes. A great deal of the mischief is done, that is to say, the seeds of dissipation are implanted beforehand, at home or at school. The moral education of English boys is very much neglected, especially that part of education which consists in example and in removing temptation out of their way rather than debarring them from it. The principle, *maxima debetur puero reverentia*, which even a Heathen was able to see the wisdom of, is very little borne in mind. If boys can be made *manly*, that is to say, courageous, honest, and tolerably truthful, the formation of habits of purity and

self-denial is altogether a secondary matter. Grown people, old, grey-headed men, encourage boys to drink, and talk before them as the fastest specimen of Young America would not talk before his younger brother. A stranger, with no further knowledge of the subject than he would gain by reading any good sermons addressed to boys, Arnold's at Rugby for example, could not but remark the progress made in vice at an early age by the inmates of a public school, and the trouble which a conscientious teacher has with them in combating the fearful delusion, evidently derived not merely from the practice, but from the admitted theory of their elders, that indulgence in sensual vices is not incompatible with a Christian life.

But there is another cause more deeply rooted and growing directly out of the aristocratic constitution of English society. It is *the low estimate which men in the upper ranks of life form of women in the lower*. The remark has often been made, and with perfect truth, that that spirit of chivalry which makes every man the protector of every woman,\* is a peculiar feature of American civilization. In some European countries it does not exist at all; in others, as England, it is limited to a certain class of society.† That shop-girls, work-

\* With the melancholy exception of *one class*, the disgrace of which exception we northern men are fully conscious of. Yet I would not advise an Englishman to lay too much stress on it, as it might provoke other comparisons not too favorable to his own country.

† It may be observed that a poor woman in England is just as

women, domestic servants, and all females in similar positions, were expressly designed for the amusement of gentlemen, and generally serve that purpose, is a proposition assented to by a large proportion of Englishmen, even when they do not act upon the idea themselves. You meet the position, either directly expressed or implied (more frequently the latter), both in their conversation and their writings. A very clever and interesting traveller in Norway, when discussing the morality of different classes of the population there, observes, "the servant-girls are what servant-girls are everywhere," as if there *must* be but one standard for women occupied in domestic service, and that necessarily a standard of degradation! And in a popular novel published some years ago, I recollect that an old gentleman lecturing his nephew says to him, "You seduced a servant. I know young men are young men, *and servant-maids are not Lucretias.*" Then he goes on to say, that what he *does* blame him for is abandoning his illegitimate child without support.

Once as I was walking in the outskirts of Cambridge with a friend, a man strictly moral in his life, we came upon a likely to be maltreated by men in her own walk in life as by those in a higher, only the ill-treatment takes another form, that of *brutal usage*. The cases of aggravated assault and battery upon women that come before the London Police magistrates are positively startling in number and degree. In truth, the animal vigor of the Englishman is apt to degenerate with the lower classes into sheer brutality; and of this open brutality, especially as exhibited towards women, there is probably more in England than in any other country in Europe, except perhaps Russia.

group of children at play, mostly girls ten or twelve years old. "Poor things!" said he, "there go prostitutes for the next generation." It was the first thought that occurred to him on seeing these daughters of the people.

The English upper classes are tolerably moral in their own sphere. Their women are well brought up. Their young men respect ladies; perhaps it would be more correct to say *they are afraid of them*. But whatever the exact sentiment may be which actuates him, the young Englishman has not as a general rule the Frenchman's *veni, vidi, vici* persuasion that every lady he meets is bound to fall in love with him. But the virtue of a housemaid or a milliner-girl is a thing inconceivable to him; he has no more conception of it than, I suppose, a native of New Orleans would have of the virtue of a Quadroon. Yet he does not entertain any corresponding scepticism as to the possibility of moral excellence in the other sex of the laboring class. He does not think that a poor man must necessarily be dishonest or mendacious, or may not be altogether a very good Christian. Still less does he fancy that he has a right to insult or ill-use him. If he did, the first clown who gave him a threshing, or the first magistrate before whom he was brought up for a breach of the peace, would soon convince him of his error. But that a woman from among "the common people" should be anything but a *common woman* he will be slow to believe. Female virtue he deems a luxury of the wealthy.

A third cause has been assigned, which to me seemed *not* an independent one, and going directly to aggravate rather



than lighten the responsibility of the University. It has been said by some of the Evangelicals that nothing can be done to improve the state of morality in the Universities so long as the present Church system continues—so long as men will go, and are allowed to go into the Church merely as a means of support, and just as they would take up any other profession, or rather, with less thought and preparation than they would devote to any other profession. Now, granting that the connexion between the Church and the Universities is not one of the most vital and intimate character, still it would hardly be possible to say that they are so far disconnected and independent of each other that a vitiated state of things in the University may be thrown off and charged upon a general error in the practice of the Church. Let us, however, admit that this is another cause of immorality, making three in all, beyond the University's control. How does this affect its responsibility?

It appears to me that the ruling class in the University generally, and more particularly in the particular Colleges, is not exonerated by the existence of these external and prior causes. For surely it is the business of the University to improve, and make the best of bad material that comes into its hands. In matters intellectual it not only admits this duty, but acts up to it. One of the essential objects of the University of Cambridge, as claimed for it by Dr. Whewell and others, is to correct the imperfect and one-sided teaching of the public schools, to supply their Mathematical deficiencies for instance. And though (to repeat it for the second

time) the moral education of its members is not the University's primary and special object; yet it is *an* object too important to be ignored by throwing off all short comings in it upon the antecedents of the students. What steps does the University take to keep Undergraduates out of mischief? It appoints two Proctors, with their deputies, who on alternate nights, accompanied by their servants or lictors (popularly denominated *bull-dogs*), make the tour of Barnwell suburb and other suspicious places, and apprehend any women who may be seen openly enticing gownsmen, or any gownsmen detected in improper localities. Now I do not doubt but these gentlemen perform their disagreeable duties with much diligence, that they prevent some vice and detect more; but were I asked honestly my opinion of their practical efficacy, I should say that they were not equal to the amount of police work they took in hand,\* and that they were more

\* Every Master of Arts is armed by the University with Proctorial power. How much *this* amounts to in practice a single instance will show. I was coming home one evening with a friend when we were set upon in the regular Haymarket or Regent street style by two women of the town who accompanied us for at least half a mile. As they really were a serious annoyance to us, I very innocently asked an M.A. whom we happened to meet (also a personal friend) to exercise his Proctorial power and make them go away under pain of the *Spinning House* (the Bridewell or House of Correction for such characters). He took it as a very good joke, and began bantering the women and encouraging them. And indeed the idea of an M.A. exercising such power, *is* a mere joke; the Proctor himself is nothing without his *bull-dogs*, and the gownsmen sometimes escape from or resist even these.

successful in catching small offenders against University rules—pouncing upon a poor fellow like myself for instance, who had crossed the street after candle-light without his cap and gown, and fining him six-and-eightpence—than in checking or punishing men of profligate habits. The previous character, moreover, of some of the persons who hold the office, is such that their appointment can only be justified on the principle of setting one delinquent to catch another. Were the University really inclined to go energetically about the work, it might be no very violent exercise of its almost despotic power in the town—I say almost despotic, for the town officers are sworn in by and subject to the University authorities, and the Proctors have a right to enter any house or premises (except the precincts of King's College) in or within a mile of Cambridge—put down all disorderly houses and expel from the place all the notorious prostitutes, of whom there are nearly a hundred at the lowest estimate as well known as if they were under a Parisian registration. From the University at large, let us turn to the particular Colleges, for they in their individual capacity are concerned with the worst blot on the system—the admission of improper characters into the Church. The candidate for Orders must have *testimonials from his College*. What are the requisites for these? What they may be theoretically I do not know, but practically they come to this—that he must have kept a certain number of chapels and communions. I have known men who at a pretty advanced stage of their Undergraduate course committed open acts of profligacy and

disorder—by open acts I mean such as attracted the notice and incurred the censure of the College—but whose testimonials were not thereby forfeited or suspended. There is, I believe, but one case on record where a Trinity Fellow was refused testimonials ; of graduates not Fellows, only one case has occurred since 1840, and that not on moral grounds, but for Romanistic tendencies. It was a consolation to see that a candidate *could* be stopped for anything. And if any offence against morals is committed in their own order, how do the Dons treat the delinquent ? A tolerably strong case occurred in my time. A young woman of previous good character went to a Fellow of Kings to procure an order of admission to the chapel on Sunday evening. He made her drunk and seduced her. The reader will probably agree with me, that if the corporation of Kings had expelled him from their body it would not have been a punishment beyond his deserts. What *did* they do ? They suspended him from his Fellowship for two years, which was equivalent to a fine of £400 or thereabout.

After what I have said of Cambridge morals, to say anything of Cambridge religion may appear to some superfluous. They may be disposed to pronounce summarily that, admitting a certain outward decorm, the absence of noon-day profanity or openly avowed infidelity, there must be an utter want of spiritual vitality in such a place. Let us not, however, be too hasty in our conclusions.

We have been speaking of men who were more or less depraved and immoral when they became members of the

University. Let us take the case of a sincere practical Christian who enters, and examine what influences will be at work upon his spiritual life.

In the first place there is certainly a danger that his standard of holiness will be lowered by the many examples of vice around him; that he will fancy himself fulfilling the requirements of religion when he is only preserving those of morality. This is a great and obvious peril on which it is needless to enlarge.

Then (especially if he be a clever man) comes the temptation to intellect worship. It is a temptation inseparable from academic institutions, where the advancement of the intellect occupies the first place in the public attention and the *egregia ingenii facinora* claim the first rewards. Hence he is in danger of falling into the error, so fruitful of evil, of supposing that by improving his intellectual, he will, *ipso facto*, improve his moral nature. This supposition is not peculiar to students at old universities; it is one of the *falsisms* of the utilitarian school that we most frequently hear announced in all solemnity of language: it is also most plausibly supported by the generally acknowledged result of experience that a certain amount of wisdom and intelligence seems necessary for the consistent practice of virtue, as we sometimes meet men who are familiarly said *not to know enough to be good when they want to be*.\* But how unsound a supposition it is any

\* I have often been struck with a remark of Dr. Arnold's to the effect that men ought to pray for judgment and understanding more than they do. The idea may seem strange; it would not be difficult

scholar's acquaintance with Athenian literature and history may convince him.\*

But the picture is not without its bright lights. The prospect of the religious Undergraduate is not altogether gloomy. He is not deprived of that great support and consolation, the presence of co-workers in a good cause. There are some places of education at which it is next to impossible (humanly speaking) that a young man should live without being corrupted by the *universal* example of those around him. He can only preserve himself by turning recluse and living in a state of negative if not positive hostility to his natural companions. Now Cambridge is not such a place. A young man who enters there and is disposed to find a *truly* "good set," can find one, or indeed have his choice among several sets of really virtuous and religious men. It was

to represent it in a ridiculous light; yet I am convinced it is one worthy of deep consideration. Solomon prayed for understanding, and his prayer was approved.

\* One immediate consequence of intellect worship is that it makes men under-estimate women. The depreciating spirit to which I refer may be observed in men of very pure and strict lives; it does not, like the libertine's, sneer at woman's virtue; but while admitting her moral superiority, underrates its importance among the elements of society; nor does it avoid her with monkish asceticism, but rather treats her with slightly contemptuous patronage as one might a child.

This topic seems irrelevant in a religious discussion, but there is one point of view where it has a direct bearing—the prejudice which men of strong intellect frequently conceive against evangelical doctrines, because these doctrines are especially popular with women.

my comfort to know many right worthy the name of Christians according to the highest standard that was ever lived up to ; men of no particular clique or theological school, but holding various opinions and coming from various places and teachers ; pupils of Arnold from Rugby ; Evangelicals from King's College, London ; other King's College London men of the Eclectic stamp, followers of Professor Maurice, who looked at from a Presbyterian point of view might be called High Churchmen ; Eton men who were yet more eclectic and had trained themselves *nullius jurare in verba magistri*. Men who differed in many things but agreed in being sincere Christians whether you regarded their faith or their practice ; and whose conduct strikingly exemplified that *common sense of religion* which is so conspicuous in the writings of Whateley, Arnold, and other liberal Churchmen, and of which a really good Englishman, when you find one, presents the very best specimen in his life. They seemed every day to solve that most difficult problem of "being in the world, not of it." Their progress in human learning did not make them forget that the fear of the Lord is wisdom and to depart from evil is understanding ; nor did they deem that their pure lives and immovable principles gave them a license to be uncharitable and censorious. They made no parade of their religion on useless occasions, but when it was wanted it was never wanting. The recollection of some such men must have been present to Thackeray, when after scorching and withering with his sarcasm all classes of society in England, he suddenly stopped at the clergy and began to praise them. The remembrance

of what some few among that clergy were, disarmed the universal satirist.

Why such men have not more influence in reforming the evils about them is a question easier to ask than answer. The existence of evil is the one great theological difficulty, as Whateley well says, and the apparent non-success of good men in overcoming evil is but one branch of this difficulty. After all, they may do much that does not appear on the surface. It is so in their after life. Many of their good deeds survive them, it is true, but are not heard of in their time so as to redound to their credit. A clerical hypocrite is detected in some wickedness ; he is brought into court ; the newspapers are full of it ; the enemies of the church, or of religion, or of both, exult. A pious clergyman devotes every spare minute of his time not occupied in parochial duty to the drudgery of taking pupils, that he may support schools for the advancement of knowledge and true religion, and may combat the Papist influences that have pre-occupied his ground : no one knows anything about it, except a few of his parishioners and intimate friends.

In looking over this chapter (probably the worst written in the book, though it has cost me more trouble than any other) it occurs to me that among the many faults which may be found with it, there are two particularly likely to be dwelt upon : the occasional use of coarse language, and the treatment of the whole subject in a meagre and inadequate manner. To the first charge I reply : English vice is a coarse thing ; it is as well perhaps that it should be so ; that men who *will*



be vicious should be so in a coarse way, that they should get drunk on bad liquor, and keep company with the commonest harlots : for so they at least act the part of Helots, and enable a young man's taste to be a powerful auxiliary to his virtue. But this vice, being so coarse a thing in its nature, cannot be described without some coarseness ; yet, though my language may be rough and inelegant, I deny that it is anywhere indelicate or voluptuous. In answer to the second charge, I can only repeat my original plea of incapacity ; the consciousness of which incapacity yielded only to the impossibility of omitting the subject entirely from a work like this.

But with regard to the *theological* disputes at Cambridge, which have a historical, rational, and common-sense point of view quite independent of their religious nature, I feel able to speak more in detail ; and these deserve to be the subject of a new chapter.

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THE PUSEYITE DISPUTES IN CAMBRIDGE, AND THE CAM-  
BRIDGE CAMDEN SOCIETY.

"It is not hazarding too much to predict that a school which peremptorily rejects all evidences of religion except such as, when relied on exclusively, the logical canon irreversibly condemns, which denies to mankind the right to judge of religious doctrine \* \* \* must, in the present state of the human mind, inevitably fail in its attempts to put itself at the head of the religious feelings and convictions of Great Britain ; by whatever learning, argumentative skill, and even, in many respects, comprehensive views of human affairs, its peculiar doctrines may be recommended to the acceptance of thinkers."—MILL'S LOGIC (1843).

THE era of my residence in Cambridge was in one respect fortunate : it enabled me to witness a great struggle between reactionary and progressive principles. Anglo-Catholicism and Young England were in all their glory when I arrived there ; they were both pretty well on the wane when I left.

The aim of the Anglo-Catholics (more generally known as the Oxford School, or by the popular nickname of *Puseyites*) may be briefly characterized thus : it was to bring the Church of England continually nearer to the Church of Rome without actually going into it. But as constructions of this sort, though possible and familiar enough in Mathematics, are not always exactly feasible in real life, it turned out that

many of those concerned in the movement found themselves over the line before they were well aware of it. This, I say, was the general aim; there were some few exceptions whose Anglo-Catholicism had a certain "finality" in it, and who maintained to the end a commendable distrust of the Pope while they would have had no objection to become a sort of Popes themselves. The writings of these exceptional characters have done the defenders of Puseyism good service in this country, and elsewhere among Protestant populations. Let it be said that the Oxford school favors the Romanists, and straightway their partisans will quote you a few sentences from Mr. Sewall, and then *solventur risu tabulæ*. But, as a general rule, so marked was the tendency Rome-ward that not a few believed the leaders of the movement to be *Jesuits in disguise*—a theory containing perhaps no inherent improbability, but not to be accepted in the absence of some positive proof. A more practical and plausible way of explaining the phenomenon, and which many adopted, was that the Oxford movement was a reaction from the Evangelical, as that was from the formalism of the old "High and Dry" party, and as the present Protestant excitement is from Puseyism itself. But since the human mind, in this age of progress, revolts at the thoughts of absolutely retrograding, it was supposed by many that the Anglo-Catholics had invented or discovered some new ideas—a delusion which they themselves countenanced by talking much about "developments."

Yet after all there was nothing unphilosophical in the

prevailing opinion that Puseyism was only a revival of the exploded doctrines of former days. The reproduction of error in the moral, political, and religious worlds, is a phenomenon that has already occurred too often for us to be startled at its occurring once again. A man's belief in physics is purely a matter of reason, in morals it is very often one of sentiment. When you have established a principle in mathematics or natural philosophy there is an end of it; you have gained so much clear ground for all future time. Not so in politics or religion. There a principle is established, or an error put down by a vast preponderance of evidence, but not by an irrefragable certainty of proof. The demonstration and refutation often take a practical form in their most important stages, as the English after much discussion *practically* disproved the divine right of kings by getting rid of James and prospering under William, the logical part of the proof being arranged afterwards. So, after the new principle has been triumphant for some time, the error is forgotten, but *the refutation is forgotten with it*, though men may be practically living on its results. By-and-by, since individuals are found in all ages with the same mental constitution and tendencies, the forgotten fallacy starts up into notice again, not unfrequently announcing itself as an original discovery. Then the process of refutation has to be gone through over again. The theological student soon observes how ancient heresies, Sabellianism for instance, are continually coming up again under pretence of being new discoveries in theology. The political student (I

mean the man who investigates the history and science of governments with a higher view than that of making merchandize out of local and temporary party disputes) must be struck with the admixture of ancient fallacies in the social system of many a new light of the age. The Young England movement in politics, which though not coextensive with, ran parallel to the Oxford movement in theology, has been shown not to have originated a single new suggestion; even Mr. D'Israeli's brilliant discoveries how the Whigs wanted to make a Venetian government of England, &c., were derived straight from the time of the Stuarts and even from sayings of the first Charles himself. It must be remembered too in respect to Puseyism, that the abuses which it sought to restore in England had never been in abeyance throughout Europe. The original source of evil, the Romish church, had always existed, not at all times with full energy to work mischief, but always with the potentiality of and inclination for mischief.

It has been mentioned that the Anglo-Catholic movement was viewed by many as a reaction from Evangelicism. The Anglo-Catholics from the first attacked the Evangelicals in one of their main strongholds, their influence with the female sex. On the ladies they brought a double battery to bear, not only appealing to their *feelings* as the others had done, but also addressing their *taste*. With similar æsthetic arguments they attacked men of an elegant and somewhat effeminate turn of mind, and won over many pretty scholars and neat antiquarians. By "developing" the same idea a

little, inveighing against the coarseness of Puritanism and Evangelicism and giving out that theirs was the religion for a gentleman, they found favor with many persons in the upper classes generally, and made sham converts of many toadies of the aristocracy. To men of stronger minds in or destined for the church, they exhibited stronger and more congenial persuasives. They stimulated their ambition by suggesting, rather than distinctly explaining, the great power which the Oxford system would place in the hands of the clergy. A thoroughly excellent and conscientious man, one of my most valued friends, who was infected with Puseyism in the early part of his College course and afterwards happily recovered, confessed to me that this consideration had had the utmost weight with him, and would continually interfere to bias his judgment, in spite as it were of himself. And in politics, while encouraging all in the upper classes who were disposed to favor retrograde movements, they recommended themselves to the lower orders as their best friends, and to those who sympathized with the lower orders as the true social reformers.

By an able use of these means the Anglo-Catholics had, in the years '42, '43, and '44, acquired a strong foothold all over England, and at Cambridge they had established an influence more dangerous to the church and nation at large than the power which they wielded at their original headquarters of Oxford, for the best and ablest young men of our University seemed to favor their views when they did not actually embrace them. The principal instrument by which

the Oxford party planted themselves in Cambridge, and which by a righteous irony was afterwards made the occasion of their signal discomfiture, was the *Cambridge Camden Society*.

This *Ecclesiastical Camden Society at Cambridge* had no connexion with the *Literary Camden Society at London* for the publication of Historical Documents, Diaries, Letters, Poems, Political Songs, &c., &c., heretofore only existing in old manuscripts. It is proper to mention this at the outset, because the identity of name has caused much confusion even in England.

The *Cambridge Camden society* was instituted in May, 1839, ostensibly with a view to "promote the study of Ecclesiastical Architecture and Antiquities, and the restoration of mutilated Architectural Remains." It professed to be nothing more than this, and its printed laws contained nothing dubious or objectionable. And though many religious persons might expect that such an association would indirectly attempt something for the spiritual benefit of the church, yet so long as it confined itself to its avowed line of architectural study and material decoration, no one could strictly find fault with it for omitting all mention of the vital truths of religion, any more than we could with justice reprehend a professedly *critical* editor of the Greek Testament for having embodied no theological matter in his notes. But the craft and artifice of these men was, that they first inculcated a taste for mediæval art and architecture, for ancient church ornaments and furniture, as a *purely æsthetic*

*and antiquarian matter* totally independent of theology, and then, after a taste for, and interest in and attachment to these things had been formed and established, endeavored to deduce from them an adherence to those religious and political errors which were contemporary with that art and architecture. In this they used a certain degree of caution, though here and there a phrase, such as "the errors of the Reformation," "the usurpation of William," peeped out from the very first. There was a marked and tolerably regular progress discernible in the publications of the society for which its committee was responsible, and in the publications of leading members of it to which it lent its sanction indirectly in every way without openly assuming the responsibility of them. From abusing Dissenters they proceeded to abuse Low-Churchmen, from abusing Low-Churchmen to abusing the old High-Churchmen; from non-reproval to cautious praise, from praise to recommendation, from recommendation to adoption of numerous Popish practices.

The state in which the Camdenians found many of the candidates for Orders gave them a great leverage in their operations. It has been mentioned with what utter deficiency of moral, not to say religious qualification, numbers of rash young Englishmen enter into the sacred profession every year. There seemed to be, and doubtless was among a large number, a practical conviction of the apostolic succession and its legitimately deducible consequences; a belief that some mystic influence was conveyed in ordination—some special grace which would sooner or later sanctify the



recipient. And doubtless it sometimes happens in God's Providence that a bad man is converted to the truth by talking and preaching about it; but the experiment is a fearful one for the congregation, and thrice fearful to the minister. Now the whole Puseyite scheme, by substituting an essential and inherent virtue in the order for the necessity of virtue in the individual, provided an unchristian minister with a sop for his conscience. But the Camdenian development of it did more; it gave him something to do, and aroused the cravings of his better nature. For every man not utterly hypocritical or careless will, on finding himself in a position the duties of which he is unqualified to fulfil, endeavor to find or contrive some substitute for them; if he cannot be a true pastor, he will like to play at being one. If now you can persuade him to adopt Gothic architecture for his creed, and mediæval restorations for his reforms; if you can convince him that rood-screens and floriated crosses are great articles of faith, and that preaching in a surplice or using altar-cloths of a particular color on particular saints' days occupy an elevated position in the list of good works, that it is a sacred duty to—not "orient himself" like Horace Mann's young man, but "orientate" his church, and that the destruction of a pew or gallery is of more importance than the reformation of a sinner;—then you have satisfied him at a cheap rate; he has his Body of Divinity speculative and practical, which gives him sufficient occupation yet does not interfere with his old desires and inclinations. And this was the *πρῶτον ψεύδος* of the Camdenians, the fundamental

charge that would have remained against them even had there been no connexion between them and Rome—had there been no popery in the substitution of “altars” for communion-tables, no priestcraft and monkery in the separation of the clergy from the laity by partitions and the men from the women by localities at church, had the Romish Church been out of the way altogether—that they converted theology into a matter of garniture and ceremony, and what with crosses and triangles, poppy-heads and gurgoyles, fishes and salamanders, made it as much a collection of absurd conventionalities as Heraldry is, or, to adopt the comparison of Rogers in the Edinburgh Review, as much a science of symbols as Algebra *all but the demonstration*.

For some years the Camden went on very triumphantly, and the Puseyites seemed likely to make Cambridge their *point d'appui*. At their original head-quarters they had sustained some decided defeats, such as the election of Garbett as Professor of Poetry instead of their candidate Williams, and the suspension of Dr. Pusey. At Cambridge they had lost nothing, having refrained from such trials, which might bring out the full force of the older members of the University against them, and chiefly confined themselves to winning the younger. Their operations were not unobserved throughout the country; Evangelicals, Eclectics, and High Churchmen of the old school, all thundered away at them. Now and then the monthly preacher at Great St. Mary's \*

\* The colleges successively appoint one of their non-resident graduates to preach in the afternoons at the University Church for four

attacked them on their own ground; but they were not moved thereby in practice, though very much smashed in argument, and obstinately refused to die when their brains were out—no wonder, since the reason of a thing was with them a reason against it, and one of their fundamental arguments was to deny the validity of argument.

While these men were in the full tide of success I always expected their shipwreck was nigh at hand. That the English nation was going over bodily into the arms of the Romish Church never entered into my apprehensions—that my intelligent friends whose reason had been clouded by the mists of Tractarian sophistry would see clearly again before long was my constant expectation. I wish my faith in everything I ought to have believed in (things political, I mean) had been as strong as my faith in the defeat of the Puseyites and the upsetting of the Camden.

In the Spring of 1844 Camdeno-Puseyism was at its zenith. It was then the University debating society passed that remarkable and irrational vote that monasteries ought to be re-established! But in the Autumn of the very same year a reaction began to show itself. Though too busy with my own affairs to notice much of what was going on around me, I could not help observing with great satisfaction that some of my best friends whose Puseyite tendencies I had deplored, were fast returning under the sway of charity and or five Sundays. One of the Esquire Bedells (honorary attendants on the Vice-Chancellor) said that he heard a new preacher every month for thirty years, and thanked God he had some religion left.

common sense. Soon the crash came on from without. It was more or less precipitated by an event of no very great importance in itself, but which, like many other trifling occurrences, led to a discussion of great principles.

The Church of the Holy Sepulchre in Cambridge was in the year 1841 very much out of repair; in fact a part of it had actually fallen in, and there was danger that the whole would come down. Some of the Camden Society came forward and offered not merely to repair the fallen part, but restore and beautify the whole church. The parishioners, who were the reverse of wealthy, gladly assented through their vestry, and the Restoration Committee appointed began to raise subscriptions and carry out their design. More than *four thousand pounds* were raised and expended in this restoration, which occupied more than two years and converted the church into what one person might call a "perfect gem," and another "a perfect toy," according to their views of such restorations. Some of my readers are doubtless acquainted with the *Temple Church*, which is one of the lesser lions of London; those who are will have some idea of the appearance which the "Round Church," as St. Sepulchre was commonly called,\* assumed under the hands of its restorers. The often

\* It is sometimes mentioned in old deeds as "*ecclesia rotunda*." The more ancient part of the building is an exact circle. There are three similar round churches in England, those of Northampton, Little Maplestead, and the Temple (in London); none of them are as old as St. Sepulchre's, which was most probably built in the first half of the twelfth century, though the precise time is not known.—*Vide Le Keux's Memorials of Cambridge*.

mooted point of the propriety of such exquisite decoration, and its good or bad spiritual tendency, it is not necessary to discuss here at length. This much, perhaps, a man without previous bias might admit, that there is at least no more impropriety in a number of individuals spending money upon a church than in any one of them spending it on his own house, and that to build a beautiful church is *prima facie*, and until some improper motive can be clearly assigned for it, an act in honor of God. The usual objection against making a show-place of a church proves rather too much, for experience shows that all churches possessing beauty, whether of external architecture or interior decoration,\* will and must be to a certain extent show-places; and this we can only escape by carrying out the theory of the Methodists (which even some of them have begun to deviate from in practice) that an edifice for the worship of God must be as ugly and barn-like as possible. For my own part I should as soon think of separating the sexes at church or obliging the women to wear veils because men sometimes come there merely to look at them. As to the qualifications and provisos in the case, ordinary judgment will supply those,

\* A person disposed to hypercriticism might perhaps draw a distinction between the two, and say that the exterior architecture cannot withdraw the attention of the worshippers within from their worship, as the interior decoration does. But a church magnificent without and bare within, rather tempts strangers to remain on the outside of it, so great is the feeling of disappointment excited by the want of correspondence.

such as that the expenditure of art and wealth *should* be for the glory of God and not for the glorification of any set of men, priests or others, and that such decorations should not be considered a part of or a substitute for vital religion, that encaustic tiles should not be placed alongside of faith and charity, or stained glass accepted in lieu of gospel preaching.

The incumbent of St. Sepulchre's was a non-resident. It must not be supposed from this, however, that he was an idle ecclesiastical dignitary, wallowing in luxury and so forth—one of those over-paid do-nothing priests that radicals like to dilate upon. His whole church emoluments did not exceed £150 per annum. \$750 is not a very exorbitant salary for a clergyman in any country. But he was certainly a non-resident, and being in addition a man of small stature, it is just possible that the Camdenians overlooked him altogether and never took him into account in their restoration measures. His curate was a Small-college man who used to write bad Latin in his Proctorial notices when he filled that office, two adequate reasons for considering him a cypher also. Towards the close of the year 1843, the incumbent made the discovery that the vestry had broken up the old communion table and erected a stone altar. He demanded that this should be removed, and as, after much correspondence and "fuss generally," his request was not complied with, went to law—nominally with the church-wardens who had been put forward as a convenient stalking-horse, but virtually with the Camden Society. These legal proceedings had the effect of stopping the consecration of the church (and consequently the celebra-

tion of divine worship in it) for more than a year, during which time the dispute was not confined to the courts but flowed over into the newspapers, and embodied itself in various periodical articles and even pamphlets. So far as the mere fact of stone altars existing in churches was concerned, the society had decidedly the best of it. They collected some two hundred cases, and among them the church of Mr. Close, the famous evangelical preacher of Cheltenham, which contained a very elaborate modern built altar. The affair put up in the Round Church moreover might have been called almost anything. It was a horizontal slab supported upon three perpendicular ones, open in front and not solidly attached to the wall behind. It looks as if the Society must have brought the trouble on themselves by blazoning and boasting of the gift of money for an "altar" and its substitution for a table. They had a way of making even desirable changes as disagreeable as possible to Protestants by their way of urging them; thus they recommended the abolition of pews not merely because they disfigure the inside of a church and promote an unchristian exclusiveness in worship, but *because they had originated with the Puritans*. It will be borne in mind that the name by which the thing was to be authoritatively called was the point at issue here, rather than the nature of the thing itself. An altar may exist through some fancy of an architect, as in Mr. Close's church, without any special meaning being attached to it; but if a table be formally rejected and the substitution of an altar insisted upon, it must be from some definite idea attached to the

•

thing.\* What is that idea? An altar is strictly and originally that on which *sacrifice* is offered, and the consecration of the elements on an *altar* implies that our Saviour was not sacrificed once for all, but is crucified afresh every time the sacrament is celebrated; which is sheer Popery. Although the Court of Arches ultimately decided against the churchwardens and the objectionable article was removed, yet the many precedents adduced by the society, the liberal manner in which they had beautified the church, and some other circumstances, caused public opinion to deem it nearly a drawn battle. Nevertheless this contest was in an indirect way fatal to the society—not through their pecuniary losses, though these were considerable—but because it involved a more thorough examination of their Romanizing tendencies and practices among persons rather inclined to be Adiaphorists in church matters. The result was that the archbishops, several bishops, the chancellor and vice-chancellor of the University formally withdrew their names from the list of patrons. The Protestant members of the society (about one seventh of it) did the same, and nearly all the withdrawals were accompanied by publicly assigned reasons. The Camden tumbled from its pride of place, and as is usual in this world's affairs, now that it was going down hill every one was ready to lend it a kick. One of the smallest possible straws may be taken as an indication of the direction in which the

\* On one occasion of a similar dispute, the incumbent was satisfied with having a wooden top affixed to the disputed piece of furniture—to show that it was not meant for an altar.



*aura popularis* now set. Our Epigram Club had a bare majority so far favorable to Puseyism and Young England that it would accept nothing reflecting very severely upon them, and several Epigrams had been refused admission into its record-book on this account. But now (this was in the spring of 1845) one of us sent in a ballad on the defeat and embarrassments of the Camden—an atrocious piece of doggerel in itself, compared with which even the verses of the Camdenians, such as Mr. Neale's,\* might pass for something like poetry ;—nevertheless it was accepted almost without opposition, so evidently in accordance was it with the popular sentiment.

The president of the society recommended that it should dissolve itself. As there were some legal difficulties in the way of doing this without the consent of all the members, it still continued (and for all I know, continues to this day) a sort of existence under the name of the “Ecclesiological, late Camden ;” but its meetings were no longer held in Cambridge, and it soon ceased to hold any public meetings at all.

The Master and Fellows of Trinity fired a last shot after the retreating enemy, by refusing to give testimonials for

\* “That worthy Pindar of Puseyism” as the Edinburgh called him. I annex the chorus of the ballad in question, quite enough to show that it was not approved on its literary merits.

“Sing pygostole, chalice, and pyx !

Sing roodloft and credence with glee, sir,

Did ever you see such a fix

As that of this so-ci-e-ty ? sir.”

orders to a leading member of the Camden Committee, who had advocated in his writings a scarcely disguised Romanism. This kicking-out a traitor who was preparing to desert, and only waiting to do a little more mischief, was a surprise and discomfiture to both Puseyites and Romanists ; it had probably the effect of hastening the entire perversion of some of the former, whom the English church decidedly gained by losing.

The decline of Puseyism throughout England was nearly simultaneous with the blow it received in Cambridge. True, it still exists, but with greatly diminished influence and power of mischief. The numerous perversions to Romanism which took place during the years '46 and '47, though they gave the impression that the Tractarian heresy was spreading, were in truth signs of its losing ground. Some ultras of that school, finding that they could do nothing more in the Church of England and were rapidly becoming more and more insignificant there, went openly over to that communion to which they had virtually belonged for some time previous. With the exception of Mr. Newman, they were no loss in the way of talents, and generally they were no loss at all, except for the wealth which, in some instances, they transferred to the enemy. The old lady of Babylon always keeps a good look-out after the sinews of war, and in this respect the apostasy of some titled members of the English Church is certainly to be regretted.

People who were watching in 1844 for the next reaction in that Church feared it might be German neology. It

was thought some of the younger Oxford men had an ominous inclination that way. The reaction that came over the whole people of England of indignant resistance to Papal aggression was not foreseen, partly because the amount of impudence that called it forth was indeed hard to anticipate.

With a few words on this subject of papal aggression I will close the present chapter. The matter is not irrelevant, for it was doubtless the Puseyite movement that encouraged the Pope to his insulting attempt; and it is so generally misunderstood in this country that I cannot refrain from using my humble endeavors to set forth the difficulty in a truer light than that in which it is usually represented by editors and their correspondents.

Much would-be ridicule has been expended on the folly of being alarmed at a *name*. "The Pope does not try to dispossess the English clergy of their revenues," says one (admirable moderation on the Pope's part!); "hé only calls his vicars Bishops of Manchester, Westminster, &c. The other day he created an Archbishop of New York, and we never made any fuss about it. How admirably does our republican security of religious liberty contrast," &c., and then comes a comparison much to John Bull's disadvantage. Now the two cases stand on an entirely different footing. With us no religious sect has any direct connexion with the government (and only one sect—the universally aggressive one—has tried to have any indirect connexion), consequently there may be any number of bishops of different sects *in* a place, calling themselves bishops *of* that place without interfering with one

another in the eye of the law, or intruding upon the ground of the magistrate. Thus John Hughes signs himself "Archbishop of New York;" everybody knows this means merely that he is Archbishop of the Romish church here; that he has no jurisdiction over Protestants, nor can interfere with them or their clergymen. There may be a Protestant Episcopal, a Methodist, and a Romish Bishop of Massachusetts or Boston, and the Governor of Massachusetts feel no apprehension. But in England the National Church is part of the state; the bishop has temporal as well as spiritual jurisdiction. Any man who sets himself up as a bishop alongside of him is encroaching on his political authority; it is like Mr. Dorr declaring himself Governor of Rhode Island, which title, I presume, he would not have been allowed to retain even had he refrained from attempting at once to seize on the ensigns and munitions of government. And were the Romish pseudo-bishops allowed to keep quiet possession of their new titles, they might before long proceed to usurp territorial jurisdiction and ecclesiastical revenue as a consequence of them (for these priests are clever hands at "trying it on"), and it would not be altogether contrary to the spirit of the British Constitution that they should do so.\* Now if a man turns round and says, "But this is all wrong; there ought not to be any connexion of Church and State, and the English

\* It is true that their designations are not the same as any *now existing* in the Established Church. But some of them are taken from places where it is very likely that there *will be* English bishops; Manchester for instance.

should abolish theirs," this is begging the question. The English State Church may be a bad one, but at any rate it is the church of the majority and the church of the government, and while it is so, government and individuals must accept it as a fixed fact, just as we do slavery in our southern states, or universal suffrage, or naturalization of foreigners. If we are jealous of the interference of strangers on the subject of slavery, which every man at the north allows to be a terrible evil, why should we be surprised at the indignation of the English when strangers meddle with the prerogatives of their church, a matter much more immediately connected with the government (for it is universal throughout the country, while slavery here is only partial and local), and which they regard as one of their greatest blessings?

INFERIORITY OF OUR COLLEGES AND UNIVERSITIES IN  
SCHOLARSHIP.

ἀλλ' ὡς γὰρ, οὐδὲ μοι δοκεῖ ἐπ' ἐνδομαί.—ARISTOPH. EQUIT. v. 188.

IN comparing University education—that is to say, the highest and most liberal style of education—in England and in our own country, it is but natural, since Classical studies professedly lie at the foundation of it in both, that we should begin by contrasting the pupils' proficiency in such studies. What English scholarship is, the reader may have had some opportunity of judging from the preceding pages. What American is we shall now proceed to examine.

As I am about to say a great deal that is unusual, unpopular, and pretty sure to give offence, it may be as well, by way of preliminary, to anticipate a summary way of disposing of all my remarks, likely to be adopted in certain quarters. It is a stock argument against any man, possessing, or supposed to possess an independent property, and having ever travelled or resided abroad, when he makes any assertion not flattering to the popular vanity—an argument which may be briefly expressed thus : *This man cannot give any valuable information to American citizens, because from his position and associations he does not know what the*

*duties of an American citizen are.* It is imputing voluntary or involuntary *incivism* to every well-educated and travelled gentleman, and thence deducing the conclusion that nothing which he may say on any question of practical importance is entitled to consideration.

People who reason thus, overlook one very important element of the question. The probability of a man's giving important information or valuable advice on any point, depends not merely on his opportunities to know and understand the truth concerning it, but *also* on his being free to tell so much truth as he does know. If he is under any strong bias of personal interest; if his pecuniary resources or his prospects of political advancement are likely to suffer by his telling unreservedly what he believes to be the truth, then his witness will be worth less than that of a man with less knowledge but more independence. An editor is certainly not in the position most favorable to the promulgation of unpopular truth, neither is a politician. The circulation of his paper or his availability as a candidate are considerations that will continually interfere with the convictions of his reason. No one who is directly dependent on the public for support dares to tell it the truth at all times. He who is indirectly dependent, like the man of business or the professional man without private means, is more at liberty, but not completely so. And when a man of either class has, by the exercise of his talents and industry, gained fortune and reputation, so that he may say what he thinks without danger and with a chance of effecting something, the probabilities

are that, if a public man, he has so long habituated himself to the promulgation of the popular rather than the true, that his mind will continue to work in the same track ; and that if a private one, he will be principally inclined to indemnify himself by the material comforts which wealth affords for the trouble he took to attain it, and will prefer a quiet life to the trouble of communicating his convictions to others.

In short, a man who has nothing to expect or fear from the public, who never intends to depend on their suffrages for anything, who does not practise politics or literature for a livelihood, who is not in danger of injuring his business by uttering unpopular opinions, who is not struggling for a place in fashionable society, and therefore not obliged to toady any individual or any set—such a man is almost the only one who can afford to speak the truth boldly, and is more likely than any other man to tell the truth, *supposing that he knows it.*

But why should he not know it? Is it on account of his wealth? Does that disqualify him from understanding republican institutions and what is good for republicans? I fancy there are too many men making or expecting to make fortunes for such a doctrine to be universally or very generally admitted. Moreover, if it be true, the Republic is not only certainly in danger, but must have contained the seeds of dissolution from its commencement, since the number of rich men among us has constantly increased and is increasing, in spite of laws, customs, and sentiments most favorable to the distribution of wealth. Is it because he has travelled and



lived abroad? Let us take the extremest case. Suppose an American boy to have been left at a foreign school, to reside there during seven of the most important years in his life, to have partially forgotten his native language, so that he speaks a foreign tongue habitually and from preference, and has acquired the habits of his foreign schoolfellows and teachers. It may be urged with some plausibility that his education has not helped him to become the best kind of American citizen. But look a little further. A foreigner comes hither—one from the same country where this boy was educated; all these disqualifications exist in him to a much greater degree, yet after a few years' residence he is admitted to all the privileges of a citizen, and may hold any office except that of President. How thrice ridiculous to maintain that a portion of the American's previous life spent abroad incapacitates him more than the *whole* of *his* does the foreigner. It is worth noticing, too, that the persons most zealous in suggesting the *incivism* of wealthy and well-educated men among their own countrymen, are usually those most patronizing of emigrant foreigners, are Democrats first and Americans afterwards, and value their country chiefly as a refuge for the radicalism of the world. Suppose an American, from living or travelling abroad, has even acquired some foreign habits, that he drinks coffee when most of his countrymen take tea, or *vice versa*, or wears a hat of a slightly different shape from the ordinary one, is he therefore unable to sympathize with his fellow-citizens, or to understand what is for their advantage? Have our adopted fellow-citizens no foreign habits? Do not some

of them get drunk and riot, and abuse Englishmen and Protestants, and lie and cheat at elections here, exactly as they did at home? If we reject all reference to our naturalization laws, on the ground that they are a *fait accompli* and do not prove any principle, then we have the broad question—Does personal knowledge of another country disqualify a man for giving an opinion on the affairs of his own? Now I should be far from maintaining the opposite extreme to the opinion I have been combating, by admitting that foreign travel is necessarily a benefit to an American. There is a common-place of a certain class of men—two or three certain classes indeed—I heard it so often from countrymen whom I met abroad, and during the period immediately succeeding my return home, that I could calculate with almost mathematical certainty when it was coming. It usually runs in these words: *It is a good thing for a young man to spend some time abroad, and see something of foreign countries, BECAUSE he usually returns with a better appreciation of his own.* Now this I take to be quite as erroneous as the opposite conclusion. If the young man have some taste with not much principle, if he be only on the look-out for the pleasures of sense and worldly amusements, he will by no means return to his country better satisfied with it; on the contrary, he will have eaten of the lotus in Paris or some other continental city, and be always looking back to it with regret. But an earnest man (to borrow a phrase from my friends the Apostles) will be much more likely both to understand the deficiencies of his countrymen from living among

people who have what they have not, and to appreciate their strong points from living among people who do not possess what they have.

Lastly, is a man less able to understand the duties of an American citizen, or to give his fellow-citizens any advice, because he has received an elaborate liberal education? Is he, for instance, less acquainted with political philosophy because he has studied the ancient writers of it as well as the modern, instead of the latter only, and those at second or third hand through the columns of a newspaper or a Congressional speech. Is he less able to judge of the tendencies of Popery in this country, because he has mastered its history and traced its workings in other countries, or the follies of Socialism because he has read the Fifth Book of Plato's Republic and Aristotle's answer to it? If so, the old Tory slander becomes a truth. Republicanism is *not* favorable to education except in a low and limited form.

I protest therefore against being read out of court by any of those persons who have given themselves a patent for looking specially after the public interest; and if any one of them, editor, lecturer, hack politician, or other sort of demagogue, who has just intelligence enough to be deceived by an American edition of the Cock-Lane ghost, and just learning enough to tell his hearers that Plato proposed in his Republic the abolition of all family ties (which is just as correct as it would be to say that the Romish Church imposes celibacy on all its votaries) if any such man is prepared to attack me in the outset with the assertion that I do not know how

American citizens are educated or how they ought to be, I tell him beforehand, in the plain language which it would do people of his stamp good if they heard oftener, that it is because I know too well both the evils existing and the probable results of a better system, because my advice tends to spoil his trade, that he would like to keep me from being heard. And now to the subject of this chapter.

Were I to be questioned by an educated foreigner, an Englishman or Frenchman, German, Hollander, or Dane, upon the standard of scholarship in our Colleges and Universities, I should be obliged to answer, not having the fear of King Public before my eyes, that it was exceedingly low, and that not merely according to *his* idea, but according to the idea of a boy fitted at a good school in New York. When I went up to Yale College in 1835, the very first thing that struck me was the classical deficiency of the greater part of the students and some of the instructors. A great many of the Freshmen had literally never heard of such a thing as prosody; they did not know that there were any rules for quantity: it may be imagined what work they made with reading poetry. Nor could their teachers, in many instances, do much to help them; one of our *classical* tutors did not know the quantity of the middle syllable in *profugus*, almost the first word in the *Æneid*. The etymological part of Greek grammar (to say nothing of the syntax) was very imperfectly understood by the majority, and of those who made pretensions to scholarship there were not ten in a class who could write three consecutive sentences of decent Latin

prose. The system of choosing the tutors to whose care the two lower classes were entirely committed, was enough to destroy any chance of rectifying the errors of bad and insufficient preparation. They were elected from the graduates who had taken a certain stand on the average of all their College course—say the first fifteen. Now a student might get among these fifteen—the “oration men”—by excelling in classics alone with very little ability in or taste for mathematics, or *vice versa*; but he was obliged to take such tutorial vacancy as came to him in his order of seniority; so the mathematical man might be set to hear classics or the classics to teach mathematics. The consequence of which was that not only the bad men did not improve, but the good ones were generally pretty well spoilt by the time they came to the Greek professor's hands in the third year. Not only was the course for all the students limited to the same books, and very small in quantity, so as to keep it at the level of the worst prepared (among whom were generally a large number of “beneficiaries” or charity students), but this small quantity was badly learned and taught; \* a student with classical tastes had no encouragement for getting up his classics properly, for he had no chance of showing his scholarship or doing himself justice—his tutor could not appreciate him; consequently if ambitious, he was easily tempted to seek

\* The only part of the first two years' course generally well learned was the *Satires of Horace*, thanks to Professor Anthon's labors, for which New England students are generally anything but grateful.

distinction in other things, the various associations for the cultivation of "speaking" and "writing" in which the College abounded. The only extras in which the scholar could exercise himself and attain honor were the three Berkleian premiums. Two of these were for Latin composition in the first and second years, and some queer things occasionally happened in the adjudication of these. Just after I left in '40 or 41, some enterprising youth sent in an exercise in Elegiac metre, a variation which so astonished the examiners (the compositions being usually in prose) that they gave it the first prize. It was published in the College Magazine, and lo! every pentameter except two or three had a radical defect in the metre—a spondee in the fourth place instead of a dactyl, e. g.

"Invalidos artus *labentemque* pedem."

He might well say "*labentem pedem*," sure enough.

Nevertheless, after all this there was still a possibility of our learning something in the last two years from some of the professors; but to put the finishing stroke to us, by the beginning of the fourth year we were supposed to have become finished scholars, and further instruction of us in Greek and Latin was given up. When the third Berkleian premium was open for competition towards the close of this year—involving an examination in three Greek and three Latin subjects, with seven months of idleness (except three hours' lectures a day) to prepare for it, it sometimes happened that not a candidate presented himself! Yet the prize, as it was the only Classical one in the year and gave

some opportunity of showing scholarship, much more than the daily recitations which fixed the "appointments" or regular College Honors, ought to have excited some competition, to say nothing of its pecuniary value to those remaining in residence, which must have been an object to many of the theological students residing after their graduation. I never heard of more than one candidate except in 1839 when I went in myself along with a friend,\* and the professors, after examining us both for the usual time allotted to one (four hours for six subjects, one of which was the whole *Iliad*!), divided the prize without any further attempt at discrimination of our merits.

How much temptation there was in such a state of things to read anything not included in the regular course may easily be conceived. How much was known of authors out of the course, one little incident will suffice to show. A student writing in the College Magazine, quoted the lines from Lucretius,

"Tu pater et rerum inventor, tu patria nobis,  
Suppedita præcepta tuis, rex inclyte chartis."

as a *modern* distich. From the context in which he had found it there was nothing very remarkable in his making the mistake, but it was a little singular that no one in the

\* A. R. Macdonough, now of the New York bar, a gentleman of fine Classical tastes, and who under any system which gave those tastes encouragement might have become a superior scholar. He had a way of reading off Cicero *ad aperturam* into elegant English, that would have made an Oxonian's mouth water.

place ever detected it for three years, and I presume no one has up to the present time. Fancy such an error passing unnoticed in a foreign University. Or fancy a Bachelor who wished to carry out his Classical studies, reading by himself for six months in a University town *because he could find no one to teach him*, as actually happened to myself.

Such was the condition of Scholarship at Yale ten years ago, and if I wanted to spoil a boy who promised to make a good scholar, I could not think of a more certain way than sending him to an institution so conducted. I speak within limits in asserting that he will not make as much progress in the whole four years as he ought to do in one, and *may have* made in one before or after quitting the College. A little strong language will I trust be pardoned from one who has himself been a victim of the system.

Yale is the largest College in our country, and one of the two most distinguished. The result of my inquiries has not led me to believe that Harvard is any better off. That the other Colleges throughout the country, many of which derive their instructors from these two great New England Colleges, are if anything in a worse state, may be easily inferred.

There is one exception which for the honor of our city I am proud to insist upon. Columbia College, New York, has always exhibited in its Classical instruction a marked superiority to the other similar institutions of the country. It is a fact which deserves to be more generally known than it is, that *the standard for admission into the Freshman class at Columbia is higher both in Classics and Mathematics than*



*at any other College in the United States.\** Unfortunately its position in the midst of a large city prevents it from entering into competition with other institutions, limits its pupils to the sons of residents in the city, and in fact makes it only a very superior day-school for New Yorkers.

But has there been no improvement in the last ten years, a space of time in which our countrymen can do so much? I rejoice to say that there has. Under the auspices of the new President of Yale there is more encouragement for, and consequently improvement in certain branches of classical learning than at any former period. Having occasion two years ago to examine some of the best in the Junior class who were candidates for a Scholarship, I was agreeably surprised at their proficiency in Greek prose, while in some of their earlier studies, Virgil for instance, they were as deficient as the students of my time. The Scholarships, five in number, nearly all founded by the President himself, must have a good effect in the end, by giving the best men a motive for reading beyond the regular course. But allowing these favorable prospects, and supposing that other institutions have improved equally (which may be doubted, since whatever

\* When I fitted for Columbia—a preparation which was all but sufficient for the Sophomore class at Yale—three books of Xenophon, three of Homer, three of Euclid and Algebra as far as Quadratic Equations, were among the subjects required. Now, I believe, *either* the Euclid *or* the Algebra, *either* the Xenophon *or* the Homer, will be accepted. Even this lower standard of admission is beyond that of the New England Colleges.

has been done at Yale is owing chiefly to the exertions of one man, its new head), our colleges are very far behind what they should be, judging them not merely by a foreign standard, but by that of the best schools in New York or Boston.

It may seem very unpatriotic to say all this, but when people are not generally awake to their own deficiencies their eyes ought to be opened, and their real friend is he who tries to do this, not he who, by claiming for the country what it does not possess, makes it and himself ridiculous in the eyes of foreigners, and tends to make them sceptical in regard to its real merits. Talk to a stranger of our chivalry towards women, our sympathy between classes, our benevolence for public objects, the diffusion of rudimentary education among the masses, &c., and he may be well disposed to believe you; but if you tell him at the same time that "So-and-So is a great scholar," when his works prove him to be a very inferior one, or that "Classics are on the whole as well taught at Yale and Harvard as at Oxford and Cambridge" (I have heard this roundly asserted, by a public man too), and your foreigner says to himself, "Here is my informant grossly astray on a subject of which I can judge at once; may he not be equally mistaken in some of the other excellences which he attributes to his countrymen?" The English have injured their character by a similar mistake of claiming too much. Insisting on a superiority in the arts of life—in dress, cookery, and furniture, which they do not possess, and

their claim to which is so readily disproved, they have caused foreigners to distrust their pretensions to higher excellence which are less obvious on the surface, and require longer deeper experience and examination to appreciate.

SUPPOSED COUNTERBALANCING ADVANTAGES OF AMERICAN  
COLLEGES.

—*ὅς ἴσασιν ὅσα πλείον ἤμιν πάντες.*—HESIOD.

“The great comedian of Athens saw that the feeling of their own insight and profundity rendered his countrymen a prey to the vulgar delusions. The great philosopher of Athens whom that comedian ridiculed, saw still deeper into the meaning of the same fact—saw that the most clever and enlightened of the youth of Athens could talk *about* all manner of things, but knew nothing whatever of themselves.”

MAURICE'S LECTURES ON EDUCATION.

ADMITTING that our colleges do not teach Latin and Greek so well as the European ones, the natural and ordinary defence is, that they teach other things, and those on the whole of more value, better. Let us examine the particulars of this defence. What are the other things taught?—are they better taught?—and are they more beneficial as means of liberal education?

And first, in relation to Mathematics. There used to be, and probably is still, a vague general impression at Yale, to the effect that the Mathematical course there is a very difficult and thorough one—that, in fact, Mathematics constitute one of the crack points of the institution. This fancy certainly derived some support from comparison with the Clas-

sical course, *as compared with which* the Mathematical was undoubtedly a good one. But that did not prevent it from being very bad, as tried either by an ideal standard, or by those existing in other countries. How *far* it reached is sufficiently shown by the fact that the Differential Calculus, the vestibule as it were to all high Mathematics, was among the *optional* studies at the end of the third year. The Valedictorian at the completion of the course, or the man who gained the first mathematical prize in the second year, need never have studied it. Nevertheless, a course of Mathematics stopping short of the Differential may be a very good one so far as it goes. But this was not the case with the course at Yale College. In many of its stages it was liable to the same reproach as the classical, of being a study of *books* rather than *subjects*. The learning and recitation of portions from day to day (for the annual examinations were little more than a form, and had no effect on the college honors) encouraged a habit of cramming from one day to another. A great deal of the work in the second or third year consisted of long calculations of examples worked with logarithms, which consumed a great deal of time without giving any insight into principles, and were equally distasteful to the good and the bad mathematicians. In fact, while the course was, from its daily recurrence throughout three years, and the amount of figuring it involved, more disagreeable to classics than a more difficult and rigorous investigation of principles requiring less dead mechanical work would have been, the best mathematicians of the class always grumbled at it

quite as much as the best linguists did at the classical course. They complained, that with the exception of two prizes for problems during the Freshman and Sophomore years, and an occasional "original demonstration" in the recitation-room, they had no chance of showing their superior ability and acquirements, that much of their time was lost in long arithmetical and logarithmical computations, that classical men were continually tempted to "skin" (copy) the solutions of these examples, and thus put themselves unjustly on a level with them; and much more of the same sort. I am strongly inclined to think that a course of mathematics, covering as much real ground as the present one of three years, might be put into two without infringing more than at present on the special pursuits of the more classically disposed students, and with positive benefit to the whole body. As it is, any student who enters upon his Senior year at Yale has *nominally* gone over a greater amount of mathematics than one of the *πολλοι* at Cambridge—twice as much at least; but it does not follow that he really knows more or has enjoyed more of the peculiar benefits of mathematical training. I suspect that a man in the first class of the "Poll" has usually read mathematics to more profit than many of the "appointees," even of the "oration men" at Yale.

Secondly, as regards the sciences in general. The fact that during the last year various courses of lectures are delivered on the natural and moral sciences, attendance on these courses not being optional as at an English University, but compulsory on all the students, will doubtless be con-

sidered by many persons a great point in favor of our Colleges. For my own part I look upon it as one of their greatest mistakes. The idea of being able to impart any adequate or permanent information to a large body of students in twenty-five lectures a-piece on a dozen different sciences, almost any *one* of which is work for a quarter of a man's lifetime, seems to me altogether visionary and chimerical. There are perhaps eight or ten of the hundred students present at each course who take an interest in the particular science, and derive some appreciable benefits from the lectures. It requires very little practical acquaintance with the working of the system to ascertain that most of the auditors consider the lecture merely as part of a routine which they are obliged to go through. In Professor Silliman's laboratory, I recollect, the lively manner of the lecturer, his deserved personal popularity, and the additional attraction of an extra audience of school-girls, caused his lectures to be attended *to*, as well as attended, but I doubt if his hearers carried away any very lasting impressions. At Professor Olmsted's lectures, the students were inclined to go to sleep. At those on Botany, such as had not an amusing book to read or an opportunity for reading it without being *very* openly seen, used to withdraw themselves from the rooms by very undignified and irregular methods. Ever and anon the professor's voice was heard in sharp digression from his stamens and pistils, "Mr. Monitor, look sharp! there's another gentleman jumping out of the window."

Let it be admitted, however, that to have attended a certain number of lectures on scientific subjects is one of the desirable accomplishments of a liberal education—nay, more, that it may sometimes evoke talent in the direction of some one science, which but for this accidental opportunity might never have been developed. Let us have the lectures then, by all means; but to make such lectures—for which no preparation is required and at which no notes are taken, which involve no reading before or after and merely break in upon the student's day for two or three isolated hours—to make them a substitute for hard work and mental training, has surely a perilous tendency to effeminate the student's mind and give him desultory habits of thought. The youth who, under such a system of classical and mathematical training as has been described, is ludicrously enough supposed to have acquired a sufficient knowledge of classics and mathematics, arrives at the end of his third year. Then the faculty virtually tell him, "You are a finished scholar and mathematician—all you have to do for the next year is to pack in all the sciences by means of lectures on each one three times a week during a term or two. All we ask of you is to attend a lecture of an hour's length three times a-day, and in the intervals you may read reviews and work them up into speeches and essays for your debating society." What should be an afternoon or evening amusement is made the work of the day.

I think a careful inquirer will find that the great *savans* of Europe have not been trained on such principles. Most



of them have begun by being good mathematicians and in many cases good scholars also ; and at a maturer period of life they have brought well-disciplined minds to the particular study of their special pursuits.

Thirdly, there is a prevailing opinion among our students (how far it is accepted in other quarters of the community I will not pretend to say) that, in consequence of being left so much to themselves during the last year of their course, and of not overvaluing the College course at any time, they have much leisure for the perusal of literature and general improvement of their minds and acquisition of miscellaneous knowledge, in which respect they have the advantage over the English student.

Now as respects literature this is altogether a mistake. There certainly is *a kind* of literature in which our students are more at home than the English. They read more newspapers ; they read more magazines ; they read more political pamphlets ; they read a great many more novels ; they are well up in all that floating small literature of the day which an editor or periodical critic has to wade through as part of his business, and which any other man, especially any *young* man who wishes really to improve his mind, is much better without. But of the standard and classic literature of the language they do not read more or know more. They are not better acquainted with Shakspeare and Milton, with Wordsworth and Tennyson, with Bacon and Locke, with Gibbon and Robertson. They are not *by any means* so well acquainted with the old English Dramatists, the old English

Divines, the essayists and political writers prior to Queen Anne, or the best ethical and logical writers of the present day. They take much of their knowledge at second hand from English reviews—reviews which the Cambridge man reads indeed with pleasure, but which from his previous acquaintance with the text and sources of them, he regards as subjects of his own criticism rather than authorities or oracles. They read rapidly, indiscriminately, and uncritically.

As to any superiority in miscellaneous information which the American student may have over the English one, much of this exterior knowledge is not owing to his collegiate training or want of training at all, but to his home and vacation life, the greater variety of people he encounters in his ordinary intercourse with the world. So much of it as is attainable from books, the English student picks up later in life, when he is better able to make use of it.

Fourthly, in all our Colleges English Composition and Public Speaking are encouraged in every possible way, both by the authorities and by associations of the students themselves, from the very beginning to the very end of the course. At an English University there is very little encouragement for either English Composition or Public Speaking. But to speak and write well, it is said, are the great aims and requisites of the minister, the lawyer, and the political man of any sort. They are the principal means of obtaining fame and power in a free country, and therefore are the highest intellectual ends of man; and that is the best education which best prepares the student for them.

Here we are arrived at the strong point of our Colleges and Universities. For it is the immediate object of an American College practically (whatever it may be with some of its Faculty theoretically) to make the students fluent speakers and ready writers, just as it is the immediate object of an English University to turn out good scholars and mathematicians. And the object is certainly accomplished: our Collegians learn to think on their legs and handle a pen with dexterity at a remarkably early age. The end proposed also, is a higher object to an ambitious young man. To aim at being a great author or orator, seems nobler and grander than to solve problems or read Aristotle in the original. As this is a very important matter, let us examine it in detail, beginning with a view of the effect which the admitted end of our collegiate education has upon our collegiate system as its workings are developed in one of the New England Universities.

Almost from the beginning of their course, certainly from the third term of their Freshman year, all students ambitious of distinction are, by common consent, divided into two classes, called in their own phraseology *scholars* and *writers*. The former class includes, by a singular extension of the term, Mathematicians as well as Classics—all, in short, who are prominent candidates for College honors; the latter, those who undertake to distinguish themselves in English Composition, either in the weekly readings of it before tutors and professors, the numerous debating societies among the students (into all of which orations and dissertations enter

largely as part of the exercises), or the columns of the College Magazine. Sometimes a youth attempts to distinguish himself in both departments, and the attempt when made is frequently successful; but, as a general rule, the two classes of aspirants for fame are distinct. Closely connected with the "writers" are the speakers. Excellence as a debater, even when unaccompanied with a reputation for writing well, is much prized, and the happy possessor of both faculties is one of the College geniuses. The writers, including the speakers as subordinate to and in many cases coincident with them, are—and it is to this I wish to call particular attention—ininitely more honored and esteemed and envied and looked up to by the great bulk of the students than the "scholars" or College appointees. The Freshman's object of reverence may perhaps be the "Valedictorian;" but by the time he is well launched in his Sophomore year, his admiration is transferred to the "First President" of the Brothers' or Linonian Society, the "First Editor" of the *Yale Literary*, and the "Class Orator." Supposing a student to have received the "appointment" of an Oration from the Faculty, and also to have been elected Editor of the Magazine by the students, he and his fellows would consider the latter a far greater honor than the former—so far above it that the two could hardly be put in comparison. In short, *the distinctions conferred by the students on one another are more prized than the distinctions conferred by the College authorities on the students.* So much so is this the case, that the prizes

given by the Faculty for English Composition are not accepted among the students as tests of the best writers.

This state of things is induced by several different causes. The Faculty promote it indirectly by the inferiority of their Classical and Mathematical instruction, and by leaving the students so much to themselves during their last year. They promote it directly in more than one way: by giving "compositions" and "disputes" and "declamations" so large a place in the College exercises of the second and third years, by making the right to deliver a speech (at Junior Exhibition or Commencement) the highest reward for proficiency in College studies, by formally acknowledging the existence of the larger debating societies in such acts as giving "half-lessons" for the morning after the Wednesday night debates. The existence of so many charity-students or "beneficiaries," comparatively old men and more likely to shine in writing and speaking than in the late-learned elements of Latin and Greek, also does much to promote it.

But whatever the causes, an outsider—one who had not the previous bias of being brought up under the system—looking at it from an external point of view, would be apt to say, "Here is a most anomalous and abnormal condition of things for an academical institution. The students have set up their judgment against that of their instructors. They declare that the means of education proposed for them by their teachers are the more ignoble, and those proposed for them by themselves the more worthy. They make themselves judges beforehand of that which it is the business of

their tutors to qualify them for judging of. And their instructors receive these claims with assent—reluctant assent perhaps—but certainly not opposition, not even a negative one. What is this but self-condemnation on their part ?”

It is not impossible, however, that the students, inadequately provided for by their teachers, may have provided for themselves a good means of education. Let us, therefore, examine the effect of practice in English Composition and Public Speaking, from an early age (say fifteen) as prominent elements of a liberal education.

First of all, it may reasonably be doubted whether the cultivation of two special talents which border closely on the domain of genius, and high excellence in which very few men can reasonably hope to attain, ought to be made the cornerstone of a general education. The very fact that it is a greater thing to be an orator than a scholar, is a positive reason for giving classics a preference over oratory in a *University* course. Not only does your end answer the proposed conditions better, but you have more likelihood of arriving at it. You cannot make every third man in a class a great orator or author, though you may give him a fluency and confidence in talking platitudes or a knack of stringing together common-places on paper ; you can make every third man of a class a respectable scholar. Were it possible to send forth every College graduate throughout the country an orator, it would not be desirable. It would be an unfortunate example of mental alchemy.

“If all were gold then gold were no more wealth.”

Could we turn out every graduate a moderately good classic, we should give a taste and tone to the intellect of the country that would have a most favorable influence on oratory and authorship.

Let us look a little further. The *immediate* effects of the system we admit to be dazzling. The American student in his Senior year (when he may have attained the age of nineteen or thereabouts) has a readiness of tongue and pen, a confidence on his legs and a general dexterity of argument, unparalleled by his contemporaries in any part of the world. He will make speeches and write essays that are astonishing for one of his years when compared with the productions of older men about him. He seems to have shot up into full mental stature before he has reached the limit of his bodily growth. In all mixed society he will throw an English youth of the same age utterly into the shade. But let us examine how far this precocious splendor has any solid alimant or permanent source.

The Englishman's tardiness of development is in a great measure intentional. He is kept back to take a good start. He leaves school at the period of life when the American leaves College. Up to that time his studies have not been such as he can make an immediate display before the world with, but have rather been directed to strengthening and polishing his mind for future use. At the University his aim is to excel in the studies prescribed by the authorities of the place, not in something different from and partly antagonistic to these. However well-prepared he finds

numbers in advance of him, and can never complain that he does not know what to learn or can find no one to teach him. Whatever his school reputation, his vanity is sure to be speedily checked, and first of all by his private tutor, who "slangs" him for a mistake here or an inelegancy there. Then he makes mistakes in examinations also, and "loses marks." If a thriving public-school classic and ready to carry all before him in that line, he is still obliged to read mathematics, to feel his inferiority at first and perhaps at last to occupy a subordinate place in them. If he has cleverness there is no lack of room to display it, but it is necessary that he should work hard also; there are great rewards of reputation as well as substantial emolument for the combination of intellect and industry, but none for disconnected and single exhibitions of brilliancy. The tendency of every influence about him is to make him cautious, self-critical, and self-distrustful, careful and elaborate in his acquisitions, and consequently when he learns anything he takes hold of it as with a vice; when he says he knows it, you may be sure he does. And when he becomes a high Wrangler or First Class man, he does not infer that he is therefore bound to be a great statesman or orator at once, but only that he has good talents, a fair power, and regular habits of work, by which *if he continues to work*, he is likely, in course of time, to succeed in his profession. Or if he fails to take the stand he hoped, he can never charge his examiners with unfairness.

Our student, on the contrary, is from the first surrounded with influences calculated to excite and flatter his vanity. If



he comes to College from a good school in New York or Boston, the chances are that he is set under a tutor who knows less of the rudiments of scholarship than himself. Hence the first lesson he learns is to despise his teachers. He hears it said all about him that the College appointees are for the most part poor dull fellows who never do anything to distinguish themselves in after life, that an Appointment is only worth taking as a mere extra if it can be got without taking much trouble for it, and that *writing* and *speaking* are the proper objects of his ambition. And the opinion respecting the appointees is partly true; a successful mediocrity, not much beyond what is required for the Captaincy of the Poll at Cambridge (if we except regularity of attendance at recitations) has no great charm for a boy who is clever, and well enough prepared for something better. Thus he is led to depreciate the honors given by the authorities, and seek for distinction in another quarter. He aspires after those rewards which are in the gift of his fellow-students, and which he himself has a share in bestowing on others. He becomes habituated to making speeches and reading compositions before audiences of from thirty to a hundred, whose capacity to be critical is not equal to their disposition, and whose disposition is modified by their mutual interest; now and then he makes an unusually showy effort, and is applauded for it. His friends and acquaintances have not the same ability to find faults in his performance that a tutor has to correct the exercise of a pupil, nor does their position enable them to speak so freely without the risk of giving offence or incurring

the suspicion of jealousy. If he succeeds in winning these popular honors, they are almost the exact counterpart of similar ones in maturer life. He writes smart articles in the College magazine and is made editor of it; he gets a reputation for speaking in his debating society and is elected president, just as he might get sent to the state-legislature when a man, for speaking well at public meetings. If he fails, his failure may be owing not to want of merit, but to want of popularity, or to intrigue and jealousy, of which there is always a great deal at work. Thus he brings the great world into the academic shades, and aims at being a public man while he should as yet be but a hard-working student.

And here his unguided and indiscriminate reading involves him in a double error. Not only is the object of his aim prematurely high, but the ideal of that object becomes continually lowered for him. He does not appreciate what he seeks to be. Though professedly working to form a style, he does not properly study the best models or confine himself to them. He swallows a great deal of second and third-rate matter. He acquires a childish fondness for metaphors more or less mixed, and generally for all sorts of figures, as if they were the sole test and standard of excellence in composition. In short he aims at *fine* writing, and sits down not to express his ideas on a subject, but to *write a piece*. So, in oratory, he knows little, except at second-hand, of Demosthenes and Cicero; rather more but not too much about Burke. He does not confine himself to the best models of his own country. He possesses well-thumbed copies of Webster's speeches and

Everett's Orations, but he will turn from these at any time to the last imperfectly-reported stump speech—especially if he can utilize anything from it at the debating society. A secret conviction is generated in his mind that *he* could do nearly as well in their place as many of the men whose performances he reads—which may not be so very far from the truth—and here again his vanity is gratified. Moreover as his experience leads him to suspect that people are much in the habit of talking and writing about things of which they have but small knowledge, he comes to the conclusion that very small knowledge of a subject is necessary to qualify a man for talking and writing about it—he will consider himself prepared to discuss any point in metaphysics, for instance, after going through a course of *Stewart's Outlines*. The real acquisitions of a Senior Class in a New England College bear a lamentably small ratio to their conceit of knowledge.

One thing they certainly have mastered—the art of electioneering. They have learned a great deal of human nature, as regards the way in which men can be “got round” and votes influenced. One of our large Colleges is an excellent school for a professed politician; whether this fact is particularly honorable to them, or whether that occupation is a particularly honorable and desirable one for all or many students, may admit of a doubt.

This brings us to another evil springing directly from the early and constant practice of writing and speaking. It encourages a *sophistic habit*, most dangerous for a very young man to acquire, since it puts him in an unfortunate

frame of mind for the reception of knowledge and truth. I use the word *sophistic* not without direct reference to its origin, and to the intellectual training of the young Athenians by their itinerant professors—a training not far from having its counterpart among ourselves. What was this system as we deduce it from contemporary writers, especially Plato, who, indeed, often illustrates it himself unintentionally in his own course of argument? The Sophist was a professor of mental and moral philosophy; he taught his pupils to argue on all points of metaphysics and of ethics, including politics—to argue readily, dexterously, captiously, the discussion often declining into the merest hair-splitting and verbal quibbling. Victory, not truth—to effect a presumption rather than to secure the acquisition of knowledge, was the end of debate. The benefit proposed, sometimes without an attempt at disguise, to the pupil was, that he should be able to humbug the people and get on in the world (that is the plain Saxon of it), which he was to accomplish by being always ready to talk about anything, and never at a loss for a plausible argument.

Our young men leave college imbued with debating society formulæ. Their very slang is redolent of the society—its phrases are the phrases of their every-day life. If three or four of them are in a room together, one cannot say to another, "Smith, shut the door, please," without putting it into some such form as "I move Mr. Smith shut the door," or "I move Mr. Smith be a committee of one to shut that door." They are always ready for an argument, and will

tackle a man of any age if there is a chance of a discussion. Recondite disquisitions are not to their purpose; but any popular question, such as a man can talk of from review and newspaper reading, they delight to raise a controversy about. They evince a great dexterity in taking exceptions, and are as quick to find instances against the generalizations of others as to draw imperfect generalizations themselves.

Many years ago the father of a young Englishman who had distinguished himself at the University, and given other indications of uncommon talent, having destined his son for public life, wrote to a friend, an eminent Scotch advocate and politician, for advice how the young man should be trained to make him a successful orator. The answer, which was long preserved in the family, contained these suggestions among others,—“He must seek the conversation of older men, and talk at them without being afraid of them; he must talk a great deal merely for the sake of talking; he must talk too much in company.” \*

The person who related this to me was most struck with the apparent paradox of the last clause—the ludicrous idea of the future orator *never talking enough* until he had *talked too much*. I was impressed by a different thought—the exactness with which our collegians anticipate this advice for themselves and carry it out. *They talk at older men with-*

\* Should the reader be curious to know the result of this advice, it may be said that the subject of it has only attained moderate success as a public speaker, though in some other paths to distinction he stands among the foremost men of the age.

*out being afraid of them ; they talk a great deal for mere practice in talking ; they talk too much in company.*

Now the young man to whom this advice was given had the foundation of a thorough education whereon to build his rhetorical superstructure, varied knowledge to adorn, and a superior intellect to illuminate it. He started on a large capital in every point of view. If therefore he acquired a sometimes inconvenient habit of talking too much in company, there was still a probability that he would say much worth hearing ; if his conversational sparrings with older men involved some violation of modesty, they were at any rate not likely to be disfigured by egregious errors. But when a youth acquires this talking facility and propensity without a proper training and knowledge to support it—when most of his authorities are at third or fourth-hand, hearsay, or the last newspaper article, or the confused recollection of what was at first imperfectly read, it follows inevitably that he must make many mistakes which his verbal dexterity will be continually brought into requisition to protect. And from this combination of inaccuracy of detail with facility of expression results one of our great national faults, *a tendency to defend rather than prevent mistakes ; plausibility in explaining away or glossing over an error rather than caution in guarding against the probability of its occurrence.*

This feeling which, like the Spartan's conception of honesty, or the Parisian's of conjugal fidelity, places the evil of error, not in the original commission, but in the subsequent conviction of it, stands directly in the way of individual and

national improvement. Its favorite mode of argument is the *ignoratio elenchi*, the ignoring of the main point in dispute, and joining issue on some irrelevant accident; of it and its favorite form of this mode is the *tu quoque*, a digression upon some personal demerit of the opponent.\* Thus both literature and politics are debased, and honest criticism or difference of opinion converted into matter of individual quarrel.

After all, the strongest objection to this literary precocity is that it defeats its own object. The ambitious student begins at the wrong end. He acquires manner before matter, and has a style in advance of his thoughts. His untimely blossoms do not fructify. His graces and ornaments of trope and metaphor, like the flowers which a child sticks into the ground to make a garden, grow faded and lose vitality for want of root and nutriment. He repeats his ideas, or those of others.† He wrote fluently at eighteen, at twenty-six he writes a trifle perhaps more fluently but in no respect better. Some years ago, I heard an Italian say that his country produced many young artists of great promise, but

\* As if, for instance, one should say, by way of invalidating any of the conclusions in this book, "The author was at an English University himself, and does not afford us a favorable specimen of a Cambridge graduate, or appear to have profited much by his stay there."

† Barofaced copying from books and reviews in their Compositions is familiar to our students, as much so as "skinning" their mathematical examples. It is in a manner forced upon them, by being expected to *write* before they have anything to *write about*.

none of them ever came to maturity. I thought at the time it was pretty much the same with our College geniuses. The class below me at Yale, out of a hundred members, had *thirty poets*—that is to say, men who had written *and published* verses. This is an extreme instance ; but the number of “great writers” in my time (eleven years ago) at that College was very large. The number who have since attained any substantial literary distinction I could count on one hand and have some fingers to spare.

The best education has its limits, and very marked ones. No physical training can develop an ordinary man into a giant or a Hercules. No intellectual training can *make* a genius. The error of our system is that it makes a great many ordinary men suppose themselves to be geniuses, while at the same time it does not develop their ordinary abilities in the best way.

I have often been surprised (until from the frequency of the phenomenon it ceased to surprise me) at the altered impressions made on me by these College geniuses in after life. I do not refer to their position or want of position in the world, so much as to the effect which their conversation had upon me. They seemed to have *come back to me*, if I may be allowed to use a sporting phrase. Their remarks seemed trivial and common-place, their ideas limited, till I was tempted to look down upon those whom I used to look up to. And more than one such man has confessed to me his regret at not having made better use of his College opportunities, and devoted himself more attentively to the



legitimate studies of the place ; and has owned his reluctant conviction that the time which he anticipated was borrowed at usurious interest, and the apparent gain had turned out a real loss.

The truth of what I have asserted, namely that our literary precocity overreaches itself, may be brought home very briefly to every unprejudiced and capable man. We accustom our youth to the practice of Composition much sooner than the English do theirs. *Do we on the whole write as well as the English ?* Will any candid and well informed man say, from his heart, that the average of our books published every year is equal in quality to the average of theirs, or that the average quality of our newspaper and periodical literature is anywhere near theirs ? I think every man *who can afford to have a conscience* will admit that there is a difference in their favor, and a greater difference than can be accounted for by the absence of an International Copyright Law. Yet, in order to justify our practice, we should expect as a result a *very decided superiority* to the English—*unless* we suppose an original inferiority of material. But the natural quickness and cleverness of the American mind are universally admitted. Our most bigoted enemies have never charged us with incapacity or stupidity. Our keenness of intelligence is all but proverbial among the nations. The inference seems unavoidable that there is something better in the English mode of training.

But our public speaking ! *There* we have them ! *There* we are unapproachable ! Certainly this is our peculiar

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national excellence. Our few real and great orators will sustain a comparison with the few real and great orators of Europe; this much we may safely claim for them, and this is as much as will be conceded by the rest of the world. But it is in the general diffusion of a certain rhetorical facility, in the ability of every educated American to think and talk *on his legs*, that our superiority to Europeans consists. And doubtless it is a very convenient accomplishment for a gentleman to possess, one which an American is often proud of abroad, or before foreigners at home. But (leaving out of consideration so much of the price we pay for it as has been dilated on in the last few pages) it may be doubted whether the practical benefits accompanying its exercise are very great or altogether unmixed; whether our national speech-making talent does not, in some situations, cause an immense waste of time and ruinous delay of business, while in others it mocks both speakers and hearers with a delusive show of improvement. As to the combinations of writing and oratory, made to serve indifferently for either—the λόγος ἐπιδεικτικαί, so much in vogue among us under the different names of “Addresses,” “Discourses,” “Orations” and “Lectures”—they are usually undertaken because the author received a flattering invitation and felt bound to put together an hour’s worth of something—or because it was an easy and pleasant way of making pocket money—or because it was a cheap and convenient way of advertising something that he meant to bring out in book shape afterwards, and so make money of twice—or for any reason rather than an earnest

desire and intent to teach the audience anything or make them think ; and attendance at such Addresses, &c., is as much mental dissipation as the Frenchman's theatre or the German's concert.

There is one evil result of our national over-encouragement to oratory which has not yet been touched on ; but to this it will be more convenient to recur in the next chapter.

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THE ADVANTAGES OF CLASSICAL STUDIES, PARTICULARLY IN  
REFERENCE TO THE YOUTH OF OUR COUNTRY.

"Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium et solatium praebent, delectant domi non impediunt foris."—CIC. PRO ARCHIA.

"The cultivated world, up to the present day, has been bound together, and each generation bound to the preceding by living upon a common intellectual estate. They have shared in a common development of thought because they have understood each other. Their standard examples of poetry, eloquence, history, criticism, grammar, etymology, have been a universal bond of sympathy, however diverse might be the opinions which prevailed respecting any of these examples. All the civilized world has been one intellectual nation, and it is this which has made it so great and prosperous a nation."—WHEWELL ON UNIVERSITY EDUCATION.

WE have thus far proceeded on the supposition that classical studies form a necessary and important part of a liberal education. But there is a class of persons (not very numerous or influential perhaps, but still too much so to be passed over in silence) who would join issue with me on this first principle. They would deny the utility of classics as a general collegiate study, and affirm that the error of our Colleges is, not the classical deficiency of their course, but their admission of Latin and Greek at all as a necessary element of that course.

One is certainly tempted to take a high tone in replying to such objections, and to treat them very summarily. Our first impulse is to tell the objectors that the almost unanimous voice of the civilized world has established the study of the classics as a requisite element of the best education, and that for us to act differently would be to proclaim and make ourselves boors. But as there are those with whom prescription has no weight but is rather an objection, we will try the study in question on its own intrinsic merits, first examining and rebutting the charges brought against it, and then asserting its positive excellences. We have a right to call on the other side to make the attack, as we are *in possession*.

There are one or two *moral* objections which it may be as well to begin with disposing of. First, it is said that the ancient authors are corrupting and unfit for young men to study or read, on account of the occasional indecencies to be found in them and the debasing mythology which they uphold. Now as regards the mythology, that any one was ever injured in his faith or morals by reading that Jupiter married his sister and had a number of other wives in addition seems hardly a matter to be argued seriously. If such things suggest any thoughts to a youth they are most likely to impress him with the necessity there was for a revelation, when he sees that the wisest heathen nations could make no better religion for themselves than such stuff as this. As to the grossness of the ancients, if we are to lay down as a rule that a young man is to peruse nothing which a young lady in white muslin may not read aloud to a

family circle, we shall make great havoc among the literature of *all* languages, our own not excepted. What does harm in most cases is not grossness but *voluptuousness*; and there is very little voluptuous writing in the ancients. It would hardly be overstating the case to say that of the properly *classical* authors, Ovid is the only one who represents vice in a luscious and attractive form. Three chapters of almost any French novel, or two hours' walk on the Boulevards of Paris, will put a young man in more danger than all the Aristophanes and Juvenal he can read in a year. Yet a father who prevented his son learning French on account of the risks his morals might run from an acquaintance with Gautier or Paul de Kock, would be deemed by most people over-scrupulous, and a tourist who should fear to visit Paris because there are unchaste pictures in the shop-windows there, would incur not altogether undeserved laughter. The student is not *compelled* to wade through any of the fifth he sometimes meets with—nay, with expurgated editions he may not even be aware of its existence. For my own part, however, I think it not only permissible but actually desirable that he should read *something* at least of the very worst that is to be found in ancient literature. *It is a disgusting but wholesome preventive dose against intellect worship.* Most conscientiously can I say that nothing has ever more strongly impressed me with the utter incompetency of the highest intellectual refinement, unaided by true religion, to preserve man from the lowest degradation of vice, than studying Athenian life in Plato and Aristophanes, and

marking how these "gentlemen and scholars," as they called themselves (*χαρίεντες* and *Καλοκάγαθοι*), these men of cultivated minds and refined manners, gave themselves up to shameless depravity.

There is also an opinion existing in certain quarters, which however we more usually see insinuated than openly expressed, that Classical studies have an anti-republican tendency. Any well defined *argument* to this effect I never recollect to have read, but much vague suggestion and declamation ; still it is easy to conceive some reasons, such as they are, in support of the opinion. The Toryism of an historian like Mitford, or a commentator like Mitchell ; of Blackwood's Magazine, also famous for its Classical articles ; of the University of Oxford, and nearer home the marked old Federal leanings of the majority of students in our eastern and northern Colleges, might be pressed into the service and make a plausible show. But there is a much stronger array of cases on the other side. Against the name of Mitford may be put those of Thirlwall, Arnold, and Grote, the first two independent Whigs, the last a Radical. If the great Athenian satirist found a Tory Commentator in Mitchell, he has found a liberal one in Walsh, who is actually at this moment I believe a resident in if not a citizen of our republic. The Edinburgh is a fair set off to Blackwood.\* If Oxford seems sunk in antediluvian Jacobitism, Trinity, the great Classical College of Cambridge, has always been a notoriously Whig

\* I believe even the *Democratic Review* has learned the difference between these two periodicals.

corporation. That the majority of our own College Students incline not merely to conservatism but to obsolete Federal politics, on which account our Colleges are not over-popular with the Democratic party, is true ; but the reason of it is substantially the same with that which causes the German students to be the constant terror of their despotic or semi-despotic governments, or which made the mass of English Under-graduates liberal when the popular sentiment of England was Tory, and now makes them conservative when the popular spirit is liberal. All educated young men have a tendency to be in opposition, and to criticize the existing order of things ; they see (not perhaps without some exaggeration) its faults, to which they have not yet become habituated by custom and experience, and they acquire a strong though temporary bias towards the other extreme. Nor is this to be regretted, when we consider the tendency of all governmental institutions to intensify their own abuses.

That Classical reading helps to make students hostile to ultra-radicalism, ochlocracy, and socialism, may at once be admitted, inasmuch as it helps to make them gentlemen and sound-minded men ; and this is a result to boast of rather than apologize for.

But the objections to the study of Greek and Latin are mostly founded on *intellectual* grounds. I shall not pretend to take them up in the order of their popularity or plausibility, but only to enumerate and answer them as they occur. Some of the more familiar have a certain amount of truth in them ; but it is derived from and tells against, not Classical studies



in themselves, but *the imperfect way in which they are pursued at our Colleges*. Thus we hear of the painful drudgery to which Collegians are subjected, their repugnance to crabbed roots and musty Lexicons, and the cruelty of forcing on their fresh and ardent minds such uncongenial occupation, their want of all interest in their text-books, &c. Now this *may* be the case with us, but the very last complaint of a Cambridge Don would be that his pupils did not take interest enough in their Classical studies.\* He would rather be afraid of their taking too much interest in them, to the exclusion of other branches of mental discipline in which he wished them to be exercised. Again it is said, and nowhere more frequently than among College under-graduates themselves, that those who take high College Honors do not usually make a figure in the world afterwards; whence it is inferred either that Classics stultify the men who study them, or that they so disagree with clever youth that these refuse to make progress in them. This again may be true here, but it is certainly the very reverse of the case in England, where the number of men who have distinguished themselves at the bar, in the Senate, or in certain walks of literature, after taking good degrees at the University, is wont to be dwelt on with pride by the defender of the old system; while the opponent of it takes a very different stand from the depreciator of Classical training here, and, *admitting the future*

\* Such of them, that is, as will study at all. Under *any* system there will unfortunately always be a class with whom *any* study is a weariness to the flesh.

*success of distinguished Collegians*, tries to show that the sequence was not altogether a consequence. So too, we hear the question triumphantly put, "What use *can* there be in our young men taking several years to *learn* what they forget in a much shorter time after leaving College?" It may be true—I fear it is true, that very many of our students forget in eighteen months what they have been supposed to learn in three, four, or five years; that there is very often not that difference observable between the graduate and the non-graduate of thirty which there ought to be—or in fact no observable difference at all in their Classical knowledge. But it is not so with the English, the French, or the German student in after life. He remembers and knows what he studied at College, better than he does anything else except his immediate daily occupation, whatever that may be, in which he is necessarily more freshly prepared than in any other subject. To say of the majority of foreign University graduates that their Classics are to them but "a foggy reminiscence of dull days wasted and dry tasks slighted," would be simply not true. And if the majority of our graduates forget their Classics in so short a time, *it is because they have never really learned them. The fault is in the imperfect and inadequate mode of teaching, not in the thing taught or supposed to be taught.*

We now proceed to the arguments against classical studies, which, if well founded, would hold good against them, however well taught. That which may be said to include, or at least to lie at the root of all the others, is that they do not

form the basis of a *practical* education—that they do not contribute to such an education in any degree—that they do not make *practical men*.

To appreciate this objection it will be necessary to examine what is meant by a “practical man,” and how far the making of practical men ought to be the object of a liberal education.

The sort of “practical man” who most ostentatiously appropriates the name to himself is also, perhaps, the variety most usually held up as a type of the species. He is the “self-educated” man, which is very much to his credit so long as he does not therefore pretend to know better than men who have learned a great deal more by the help of others. He is also a “self-made” man generally, and “the architect of his own fortune,” which is also highly creditable to him so long as he does not insist on being able to do everything because he has advanced his own position in the world. Sharp-witted, industrious, and indefatigable, he makes a capital electioneerer or agitator of any sort, a first-rate hand to “keep the pot boiling,” whatever the fuel may be; and if you can attach him as jackal to the right sort of lion, may do a fair amount of good. But the worst is that he is pretty sure to set up for a lion himself, and then his want of ballast, of foundation, of theoretic knowledge, of esoteric knowledge of any one thing, is continually leading his quickness into sad blunders, and causing a great part of his energy to be misdirected. He has overcome the empirical difficulties of his own case, but for all philosophical investigation he is

utterly untrained. He has a vast conceit of his own acquisitions, and a very inadequate conception of the limits of human capacity. Hence this man, whose boast it is to be eminently *practical*, runs off instantly into the wildest speculations. He cuts up society as one would cut up a pie, and proposes to pull down the fabric of ages with less ceremony than a careful landholder would observe in removing an old fence. Such a person may possibly be the best that could have been made out of his antecedents; but it by no means follows that men with better antecedents should aim at being like him. He is the result of necessity making the best of a bad bargain; not a desirable product of instruction, or a model for teacher or student. He does not come up to the poet's definition of a man. He may be a being of very large discourse, but he cannot look before and after.

Such men it is not the tendency of classical studies to turn out. So much the better for those studies.

In another not unfrequent sense of the term, a *practical man* means a good man of business, that is, a man sharp at a bargain and clever at making money. Doubtless there are means of education more favorable to the development of this faculty than the study of Latin and Greek. If we take two boys at sixteen, and send one to a college and the other to a counting-house, it is not improbable that in eight years the latter may be making his thousands of dollars for the other's hundreds. And if any father believes that making money is the great end and object of civilized man, and means to bring up his family accordingly, it certainly will be

a waste of time to teach his son classics. They might, perhaps, divert some portion of his time from the ledger.

But if it be asserted or insinuated that a classical education makes young men dreamy, or visionary, or idle, that it disposes them to shirk their daily duties, prevents them from acquiring regular business habits, or interferes with the exercise and development of their common-sense in the ordinary affairs of life—all this, I positively deny. On the contrary, I am convinced by my own case, as well as that of others whom I have observed, that it has great efficacy in giving even a constitutionally idle man regular habits of work. The care and accuracy which it inculcates and the taste which it forms, are often of great practical benefit. If classics were better and more generally studied among us, one of the very first effects would be that the Congressional and State Legislature speeches would be cut down to less than half their present dimensions, to the corresponding gain of the nation's time and money.

But the objection comes up under another form. The study of the ancient languages does not, it is said, *positively* tend to unfit men for practical life, but it impairs their efficacy by occupying the time in which they might acquire other more useful branches of knowledge. Thus, to teach our young men Latin and Greek, it is said, is to teach them *words*—they should not learn *words* but *things*. Such a saying may be very effective when artfully introduced as an *obiter dictum*, but it will hardly bear examination and discussion. That our students ought not to *learn words* and

use them as the substitutes for, instead of the expression of thoughts, is at once admitted ; it was one of our arguments against the "speaking and writing" system. But that they should learn the *meaning of words* is of the utmost importance towards their understanding the meaning of things, for the latter often depends on the former.\* A large proportion of the disputes among men are uselessly prolonged, if not originally caused, by their not comprehending one another at the outset, so that there is a deep philosophy in the common euphemism of *misunderstanding* for *quarrel*. Some of the most ordinary terms in every-day discussion—*church, state, civilization, society, aristocracy, democracy*—let any man consider the variety of complex ideas involved in every one of them—the different definitions that different people of his own acquaintance would give of every one of them—and then say that the knowledge of the *meaning* of words is not of the greatest value. Did I wish to throw dust in the eyes of a body of readers or hearers, I should not wish for a better set of men to operate on than such as had only been sedulous to learn *things*—isolated, unsystematized facts, and had overlooked the meaning of words as a trivial knowledge. I think I could manœuvre with definitions and shift premises so that they should be satisfactorily deceived without a suspicion of it. The apprehension of scattered facts is no more an education than loose bricks and mortar are a house ; they

\* For example, the reader may remember having seen in a previous chapter how the name of a piece of church furniture involved one of the staple differences between Protestantism and Popery.

are but rubbish covering the earth till you know how to put them together. Or does a *knowledge of things* mean that a man is to be able to do as many things as possible for himself, to be not only his own waiter and wood-sawyer, but his own doctor and lawyer, and washerwoman, perhaps! This is one of the utilitarian schemes of education; if it could be carried out, the immediate effect would be to render men independent of one another, and thus dissolve society (which is by its very constitution a system of mutual dependence) into its rudest elements. (Another incidental proof that our disciples of "progress" are progressing in the way exactly calculated to re-barbarize mankind.)

But we shall be more likely to come at a clear understanding of the matter by inquiring what studies those who object to a classical course would substitute in our Colleges for it, as "practical" ones. And here let us premise by observing that if we are turn out the Classics on this account, we must, in consistency, *send the mathematics after them, for every objection that can, on practical grounds, be urged against classics applies to mathematics in a tenfold degree.* They are far more distasteful to the majority of students, more engrossing in their demands on the attention, harder to acquire, easier to lose—a boy who has read Homer *well* at school will know it tolerably all his life, but a good geometer will soon cease to be perfect even in his Euclid if he does not keep constantly refreshing his knowledge—they are utterly useless in immediate application to our every-day pursuits. There is indeed a popular presumption of their

utility, arising from the fact that *arithmetic*, which is the introduction to them, is also concerned in making money, but that is about the amount of the connexion between them and practical life. The classics may seem to have little enough to do with it, but they have obviously more than that. The author wants a motto for a chapter, the preacher has occasion to refer to the "original Greek" of a passage, the lawyer finds a scrap of Latin in one of his "under-done pie-crust" colored books, or the clerk in the newspaper which constitutes the bulk of his literary relaxation, the orator rounds off a handsome period with a quotation from Cicero, which the reporter makes two or three mistakes in taking down and the compositor two or three more in setting up. But what parson, or lawyer, or merchant, or politician, or essayist, or poet, is ever called upon in the course of his ordinary life and business to write out an equation, or draw a hyperbole, or prove the parallelogram of forces? If the classics are to go overboard as not sufficiently practical, the mathematics must keep them company.

What then is left for our students to study? "The literature of their own language for one thing," says one. Now it has been already intimated that no class of men are better read in the valuable parts of English literature than the hard-working classical students at Cambridge, and no men better prepared to profit by that reading, which is to them a relaxation from, not a substitute for, severer studies. But if we put *Belles Lettres* in the place of mental discipline, if we admit as part of the student's hardest work the reading of



English authors with a view to their beauties, and the hearing lectures on them, then he will seek his *relaxation* in the trashiest and idlest reading. Just as surely as the greater includes the less, will the presence of a classical element in our College course do more than its absence to secure a proper acquaintance on the part of our students with such vernacular literature as is worthy to be read.

The *natural sciences* are insisted on by some as calculated above all other studies to improve the mind as well as impart useful knowledge. The immense value of these sciences to the world no rational man will deny. Their contribution to the progress of civilization it becomes no man to underrate. But their desirability as the predominant and original element of a liberal education by no means follows as a matter of course. The mere popular rudiments—the experiment and diagram part of most of them, are sufficiently interesting to enter among the relaxations of the industrious pupil, who will indeed be pretty sure to acquire a knowledge of them somewhere whether they are taught at College or not,\* but do not deserve the name of serious study; for the wilfully

\* This is a point seldom taken into account, but telling very strongly against most of the substitutes proposed for the classics—Belles-Lettres, popular results of science, even the modern languages. It is very much more probable that young men who begin by studying the classics will pick up these other things, incidentally or subsequently, than that, if they begin with these things, they will be willing or able to learn Latin and Greek at a later period. The information will come after the discipline much faster and easier than the discipline after the information.

idle, they are no more temptations to study than classics or mathematics would be, but rather a confirmation of their idle habits. But to attain or approach a mastery over any one science is a very different matter, and falls to the lot of a few. The details demand an uncommon faculty for and interest in the minute observation of nature. The systematic comprehension and colligation of these details I will not say absolutely requires, but certainly is very much aided by a thorough training of the mind according to the more orthodox methods. We have already in another place adverted to the folly of supposing that a youth *learns* half-a-dozen sciences by attending a brief course of lectures on each. But let the time be as much extended as by the substitution under consideration it would be, so that something more like a knowledge of these sciences might be acquired; still I maintain that a young man whose education has been composed wholly or chiefly of instruction in the natural sciences, is not a *liberally* educated man. He will be apt to have acquired most *illiberal* opinions of all other branches of learning. He will be likely to underrate outrageously (even to ignoring its value entirely) all knowledge except such as is based on observation and experiment, or inductive reasoning and (real or supposed) tangible proof. He will be in danger of doubting all fixity in principles of knowledge, or principles of moral and religious truth—of supposing that “ethics and theology are progressive sciences” as much as chemistry or geology. He may even be led to despise the standard literature of the civilized world, because much of it was written before the discovery of

gravitation or the invention of the steam-engine; as if men went to a poet or dramatist to learn astronomy or mechanics from him—a misconception of uses so ludicrous that were there not instances of it on record, it might well be deemed incredible.

Mental Philosophy has been proposed as a substitute, sometimes for Classics, sometimes for Mathematics. The value of Metaphysical studies I would not for a moment underrate, but it seems to me evident that they should be considered a crowning pinnacle, not a corner-stone of liberal education. Their abstruse nature, the logical clearness of conception which they demand, the variety of illustration from other sciences and branches of learning which they not only admit but require, the instability of systems and the want of universally admitted truths to found systems on respecting them—all appear to point out that a thorough preparatory training in *both Classics and Mathematics* is requisite to their being pursued with advantage.

The Modern Languages are frequently proposed as a substitute for the Ancient, and of all substitutes have the strongest claim. Their study appears to differ from that of the Classics more in degree than in kind. It teaches universal grammar, verbal analysis, accurate comparison, discrimination of differences—though to a less extent; it enforces the perusal of good models of taste, though not so good ones; it puts the students into communication with the intellect of other nations, though not of other ages; while, at the same time, its immediate results to the traveller or the

inhabitant of a metropolitan city answer the requisition of our practical friends.

I am fully prepared to admit that a young man *may* read German instead of Greek, and French and Italian instead of Latin, in such a way as to derive more benefit from that course than a very large number of our students do from their Greek and Latin one; but this would be an exceptional case—and I think that even such a student would be ultimately led to take up Latin and Greek at a greater expenditure of time than if he had begun with them. Looking at the question generally, the difficulty which presents itself is this: That part of the study of Modern Languages which answers to the study of the Ancient, and the *practical* part of them—that is, the being able to speak them with fluency, are in a great measure independent of each other. The practical part is learned only by practice—by talking yourself and hearing others talk around you. The pronunciation, which is half the battle, can only be acquired in this way. All of us must have met with men who could read French easily, nay, had read a fair amount of French literature; yet could with difficulty put two sentences together correctly in conversation. A New Yorker generally speaks better French than a Londoner, because he is more in the habit of meeting Frenchmen and persons who speak French. Spanish is more generally spoken in New York than in Boston, on account of our commercial intercourse with Cuba, Mexico, and South America, and the number of natives of those countries constantly to be found among us; while Spanish literature is

more read and better understood in Boston than in New York. A Cambridge First Class man suddenly called on to talk Latin to a Hungarian or German scholar will bungle very much at first; he will not converse half as fluently as a New Yorker will in French with a Frenchman; yet the Cantab really knows more Latin than the New Yorker does French—that is to say, he can read Latin with less danger of meeting a word that he does not know the meaning of, translate it more accurately, and write it more elegantly and grammatically than the other can French. It is useless to multiply examples—the distinction is sufficiently evident.

Now, if the critical study of Modern Languages were chiefly attended to at our Colleges, it is probable that the advances made by the students in the practical use of them as a medium of direct communication with foreigners, would not be so rapid as altogether to satisfy the advocates of this study on practical grounds. They would run the risk of being much disappointed, when the College Junior, who had been reading and writing French for a couple of years, was unable to converse familiarly with the first Frenchman he encountered. *Their* object would not be attained, while that of the advocates of the mental discipline afforded by the study of languages would see their end working out somewhat as before, only with inferior tools.

This is one danger. The opposite one, though less imminent, is more formidable—that the Modern Languages might be studied only for practical use in conversation and the commonest forms of writing. Such an education would

do well for a man of pleasure or a commercial traveller ; I would not recommend it to any one else. If speaking foreign languages were any test of intellectual progress, the Russians ought to be ahead of all the rest of the world, for there are no such practical linguists as the better class of Russians. They talk French like Parisians, English like Englishmen, German like Germans, Italian like Italians. What does it profit them ? Simply that their bodily comforts and personal consequence are somewhat promoted by it when they travel. What have they done for literature, for freedom, for true cultivation of any sort ? What do they take home from their travels ? A knowledge of French wines and silks, perhaps of Italian music : of the thoughts that shake empires and create intellectual and political revolutions, they appropriate none.

Finally, are we to substitute for Greek and Latin not one only, but all or several of the studies enumerated ? This is the dream and wish of many reformers, the ambition perhaps of not a few students. Doubtless we are a very clever people, but not sufficiently so to make universal geniuses of all our Collegians. For a man to "make omniscience his forte," as Sydney Smith phrased it, he must have extraordinary talents of many different kinds, and in addition, an uncommonly good constitution to be able to stand the hard work which the acquisition of so much knowledge requires even of the most talented men. Of such favored mortals, there are perhaps a dozen in an age. Nay more, we shall find that these very men began their multifarious learning with learn-

ing the Classics. Take some of the names that naturally occur to us : Macaulay—he was a crack Classic University Scholar, and Fellow of Trinity ; Humboldt—he is a scholar as well as a *savant* ; Brougham—his scholarship may not be of the utmost accuracy, but no one would say that he had not received a fair Classical education, and did not know a considerable quantity of Greek and Latin. I do not know if the attempt was ever made to turn out a man or a set of men who should know *omne scibile except* the Classical languages and literature ; till the experiment has been tried, and tried successfully, we have good reason to believe that it would be trying to put up an immense building without any foundation.

Early in this chapter it was remarked that our opponents might justly be called upon to begin the attack, as Classical studies were in possession. But it would be doing those studies injustice to rest their claim on this negative and incidental ground. I therefore now proceed to the positive part of the argument, and assert roundly that the study of Latin and Greek, carried out further and more thoroughly than it now is in any of our Colleges, would be peculiarly calculated to benefit our College-going youth, and through them our whole country.

One of the greatest difficulties in the way of a man's daily and progressive development as a man is the constant pressure of his professional or business avocations. The merchant has to look after his cargoes and keep his bank-book straight, the broker to watch the stock market, the clergyman to write

his sermons and mind his parochial affairs, the lawyer to bandy words in court, the editor to abuse the other side in politics—every man has a tendency to become absorbed in his particular pursuit, and the cleverer and more ambitious the man, the stronger this tendency usually is. He becomes hampered by the formulas of his profession. He “talks shop” in and out of season. He associates with those similarly occupied, and they all help to render one another more one-sided. The *Idols of the Tribe* overshadow him, and pervert and illiberalize his understanding. And this is particularly the case with us, because an American, more quick-witted and energetic and ambitious than any other man, throws himself into whatever he undertakes more earnestly and completely. Some there are, however, who having either acquired or inherited as much wealth as is sufficient for their wants, are tied down to no exclusive pursuit. These ought to be more liberal and unprejudiced, more literary and generally accomplished, larger and loftier in their views, more *men* in short than any other class: frequently, alas! they are the very reverse. Absence of daily toil gives them no positive bond of sympathy. They have not been educated to enjoy or profit by their leisure; their only centre of union is a well-spread banquet; they can only find their level in frivolous pursuits and amusements of doubtful value, even as relaxations.

Now what we want to remedy this evil is something which shall cultivate those intellectual faculties and tendencies, and supply those intellectual wants that are common to all intel-



ligent and reasoning men *as* men ; that are common to men of all professions ; something that shall give men of all professions a common ground to meet on in leisure moments ; that shall rival and counteract the enticements of the pleasures of sense or the repose of idleness ; something that shall give men of leisure a mode of spending their time profitably to themselves, and at least not injuriously to others.

In some countries this desideratum is supplied by the love of art. All the educated classes are amateurs of music, painting, and sculpture ; all members of the educated classes, however different their professions, have this point of contact. The merits and influence of such a taste it would be irrelevant to discuss here, since an enthusiasm for art is not and cannot be made a trait of any people sprung mainly from an Anglo-Saxon stock. Our common subject must be something more dependent on the purely intellectual and logical faculties. Society makes various efforts to supply itself with such a general topic. Politics, discussed with all our national fury of exaggeration, dividing the community into two parties ready to spring at each other's throats, contribute very little to the pleasures of social intercourse or the improvement of our higher mental faculties ; pecuniary subjects do indeed excite an interest common to all men, but the very reverse of an ennobling or liberalizing one.

Now this common bond which we want a good classical education supplies. The learned languages were the repositories of a past world's intellectual wealth during the long night of the Middle Ages. They obtained a universal foot-

hold as instruments of a liberal and literary education, when the modern languages of Europe not only contained no literature of their own, but were not out of their embryo state, unformed and unsettled. By and by those modern languages became, like their respective countries, organized and defined in their limits, and polished by cultivation. They became fit vehicles for a native literature, and such literature sprang up in them. But, flowing directly from classical literature, it continued in every case to retain some tincture from the original source ; with the distinct impress of nationality are always to be found blended *some* features referable to the common stock. From Greece through Rome was Europe civilized ; from Europe America. There is a direct intellectual succession (far clearer to trace than the vaunted Apostolic one) from the Athenians to ourselves ; the scholars of the world have been its trustees. The classics are the golden chains that bind together the past and the present, the east and the west of literature. Classical education gives men a common taste and sympathy for literature. It not only makes them like to read, but teaches them how to read ; it enables them to understand books, and understand one another when they talk about books.\* And

\* While writing the above I stumbled upon the assertion (in an English work) that "A knowledge of Walter Scott and Shakspeare would better qualify a man for the freemasonry of the literary world than a knowledge of Homer." This is the old fallacy of premise, to which I am not sorry to take an opportunity of alluding once more. It implies that the man who has read Homer is not likely to have read

it is because the acquisition of such an education does *not* require any pre-eminent talent, because any one—*ego vel Cluvienus*—who is not positively *below* the average of intelligence can acquire it with the necessary time and trouble—it is precisely on this account that it is valuable to the majority of men in the better ranks of life, to *ordinary* doctors, *ordinary* lawyers, *ordinary* merchants. But especially valuable is it to men of no profession, as supplying them with some gentlemanly occupation and amusement, besides eating and drinking, dressing, and dancing. Even its moral benefits to such men in giving them something to do, and a taste for doing something, and thus guarding them from some of the temptations to which idleness is peculiarly liable, are not to be despised.

Any consideration for or allusion to the welfare of this class may be summarily condemned in certain quarters as anti-republican and “aristocratic”—it being a fashion of your reformers and philanthropists to talk of such people as if they were a set of drones or vipers, to be exterminated without mercy or at least packed out of the country. But it is certain that this class is increasing in numbers as our nation grows older, and that, moreover, being variable from one generation to another, as families and individuals grow rich or poor, its

Shakspeare and Scott, whereas he is the very man most likely to read them to the best advantage and enjoy them the most heartily; to luxuriate in Scott's romance without taking it for history, to study Shakspeare and his commentators at home without needing the adventurous excitement of a male lecturer or a lady public-reader.

education must in several generations influence that of a very large number of families, and have a very appreciable influence on that of the community. Nor are the rich of one generation to be altogether disregarded. Utterly insignificant as his political influence may be, the capitalist or the capitalist's son cannot fail to have social influence. The very Jews of the middle ages, destitute of all political rights and in constant peril of life or liberty, were not without power to control the current of events.

But, to make our position as broad and as practical as may be (for much of the above may seem the exaggeration of professional enthusiasm to those who have not experienced the effects of thorough classical training on a man's ideas, or the different impression made by the society of those who have and those who have not received this training), I now proceed distinctly to maintain that the cultivation of a high classical standard at our colleges would benefit the whole country at large, by correcting two of our prominent national errors.

It has been remarked and shown in a former chapter that the principal and most valuable results of thorough classical study are *accuracy* and *taste*. Now *inaccuracy* and *bad taste* are the most ordinary blemishes of all our intellectual performances. Quicker of apprehension and expression than any other people, our countrymen commit themselves oftener in errors of detail than any other people. Rapid and superficial, with an indistinct knowledge of many things, but not really at home in any one thing except the empirical part of his particular calling; always ready to impart information or

to raise a controversy, and more apt to look at the immediate impression than at the ultimate effect to be produced ; the American is continually making little slips, his very speed tripping him up. He is too impatient to investigate minutiae. To verify a reference or a quotation is the last thing that occurs to him. He becomes habituated to make assertions, and calling in illustrations merely to point a sentence or fill up a phrase, without taking care to satisfy himself of its correctness ; for he trusts to three chances, first that he may be right, secondly that if he is wrong he may not be found out, thirdly that if the error is detected he may be able to make a plausible defence of or apology for it. Look at our newspapers, for instance, the large city no less than the small country sheets ; what a mass of blunders every fresh batch of them lets loose upon society. Were I an editor I would have for a standing head of a column, "Errors of our contemporaries," and such a column would be sure to be always well filled, and not unamusing or uninteresting. One can scarcely pass an hour any morning in a reading-room without making a choice collection of contributions from all parts of the Union towards the perversion of knowledge ; blunders in Ancient History and Literature, *e. g.* that Socrates was put to death by the thirty tyrants, or that Sophocles wrote the Medea ; blunders in modern, even in contemporary history, such as that the English excited the revolution in St. Domingo, or that Lord John Russell caused the famine in Ireland ; blunders in regard to foreign authors, such as that John Stuart Mill is a Tory writer, or that Albert Smith was

the author of the *Rejected Addresses* ; blunders about artists, such as that Parodi had the part of *Caliban* in Halévy's *Tempesta* ; mis-quotations not only from foreign languages but from the standard English authors, to such an extent that a very precise man may be led into them by sheer force of bad example.\* Perhaps these inaccuracies have their most ludicrous effect when coming in the form of information to others, as when some enterprising man with a commendable zeal for knowledge, but a very mistaken idea as to the proper source of enlightenment, writes to ask "Who was the author of the *Prout Papers*?" and is told in reply that "the *Prout Papers*" were written by an English clergyman named *Ingoldsby*.†

\* I once made a wrong quotation from Shakspeare, entirely through having seen the passage pertinaciously misquoted for years in our journals. It served me right for taking such authority without verification.

† Should any of the fraternity feel wroth with me for speaking so candidly of their attainments, I beg leave to suggest the possibility of their deriving some benefit from the above paragraph. It may at least open their eyes to one cause of the contemptuous way in which foreign writers sometimes speak of them, and which they are so unable to understand as actually in some instances to believe it the disguise of jealousy.

I might have mentioned among the inaccuracies of our press its habit of calling the authors of leading articles in the London papers "Penny-a-liners," and representing them as mere hack scribblers sprung from a doubtful class of society. Among these "penny-a-liners" are, to my own personal knowledge, Fellows and Professors of colleges,

These mistakes cannot properly be said to proceed from ignorance. They arise rather from want of reflection, and an inaccurate way of dealing with all subjects of knowledge, encouraged by the conceit of superficial acquirements. To consult a friend, to step into the nearest bookseller's, to investigate the contents of his own library even, are things either beneath the editor's dignity, or a useless waste of time. If a publisher sends him a work of fiction, he accepts whatever author's name the publisher may put upon the cover, without stopping to think if it may not be a mere trick of the trade to make the book sell (though it is notorious that full ten per cent. of the novels republished here are credited to the wrong authors). If he wants some awful fact to point an anti-English article, he does not cite it by chapter and verse from authentic records, but takes it second or third hand from some Irish or equally imaginative authority.

Similar inaccuracy, though not always so gross, may be traced in other classes of writing and writers ; in grave Quarterlies, where haste or want of time cannot be pleaded in excuse ; in the works of really able professors ; in the speculations of men fond of science, but who have not taken the pains to ground themselves in its first principles. Nor is this looseness confined to subjects of the intellect ; there is a great deal of *moral inaccuracy* among us, not tending to increase

eminent clergymen, rising barristers, noblemen's sons, and even ladies of good family. A comparison between the stations in society of the persons who write for the English daily press and those who write for ours would not turn out to the disadvantage of the former.

our virtue at home or respectability abroad. Most striking individual instances might be given of this but for the fear of introducing personal or partisan reflections. Some general instances may be hinted at. To charge a member of the government with peculation, and be unable to prove the charge, would, in England, cause the accuser to be hooted at by all the respectable men of his own party ; here it is passed by as only an ordinary incident of political warfare—a bold speculation, which unfortunately did not succeed. To misquote a literary opponent is disgraceful to a European controversialist ; it was one of the things that contributed to the downfall of the Puseyite influence in England, being considered and denounced as conduct unworthy of scholars and gentlemen ; here it is apologized for as a slip of the pen or the printer, and the apology is by many deemed sufficient. Nay, I am not sure but the great indulgence afforded to commercial failures, an indulgence often overstepping the bounds of charity, may properly come under this head. The fundamental error is the same in the three cases ; *too much leniency shown to gross carelessness.*

An education which teaches men to read, think, and learn slowly, carefully, and deliberately, and which practically convinces them at every step of their fallibility and proneness to be mistaken, is the best calculated to correct this national inaccuracy, mental and moral.

The other great national defect of our national popular literature and oratory, and intellectual public displays generally, is *bad taste*, manifesting itself in a more than Hibernian



tawdriness of style, a violence and exaggeration of language, a forced accumulation of ornament, not growing naturally out of the subject, but stuck violently on for the sake of having it there; and also in a long-winded diffuseness and inane repetition of common-places. Here I can fancy some one starting up and saying—the *tu quoque* is so favorite a form of argument with a certain class, and, without doubt, has a great *ad captandum* effect—"The author has the driest and most unadorned style himself; how can he appreciate an elegant and florid one?" Now there are few persons who enjoy a *good* ornate style more than myself; I read Macaulay over and over, and have almost some of his essays by heart; the gorgeous word-painting of Ruskin has an exceeding charm for me; but compared with the sentences of such men, richly colored by the allusions of learning, and sedulously polished by critical accuracy, the bulk of what our periodical censors agree to call "fine writing" seems to me like stage tinsel and paste to real jewelry, or a bouquet of artificial flowers to a posy of natural ones, imitating the original to a cursory inspection, but a worthless sham when you come to look into it. Should any one still join issue on the fact and maintain that our popular style is not a vicious one, it would, I confess, not be very easy to convince him; a question of taste cannot be made matter of demonstration. If I were to cite forty instances of false metaphor, turgidity, bombast, and bathos, he might still consider those very examples as specimens of beautiful writing. But one thing can hardly be denied by anybody—that our writers and speakers

are terribly deficient in the faculty of selection ; that (with some eminent exceptions) they never know when they have said enough ; that a great majority of our sermons, lectures, forensic arguments, anniversary addresses, &c., and our public documents and congregational speeches almost without exception, are a great deal longer than they ought to be.

The remark has been made to me more than once in conversation, that the displays of vulgarity, prolixity, bombast, &c., which deform our popular literature, are chiefly to be set down to the discredit of uneducated southern and western men, who could not be in the most indirect way affected by any condition of or change in our collegiate system. To this it may be replied, first, that the monopoly of bad taste is not confined to the south and west. There is a great deal of the article in New England. True, there is also much pure and refined taste. There are New Englanders whose works have become acknowledged classics of the English language, acknowledged not only by England but by Europe. There are New Englanders whose speeches will endure as models of oratory while the language endures. But there are also a great many New Englanders who are continually talking and writing all over the country anything but the choicest English. Next, supposing the position admitted to its fullest extent, there are two ways of treating such wild men of the woods, which have very different effects, and are directly dependent on the collegiate system adopted. If you take the ability to make a speech as a sign of education, you put yourself and the uneducated man on something like a foot-

ing; for he, knowing only how to read and write perhaps, but having plenty of impudence and self-possession, and acquiring a stock of party common-places from the newspapers or some equally accessible source, can make as fluent and long a speech as you—not as good, no doubt, but he will think it as good, and feel himself your equal. *Make classical knowledge a standard of the educated man, and you put such a person on his level at once.* There is a gulf between you and him that no amount of noisy haranguing can get over.

The critical habits induced by classical study, teaching condensation of thought by rejection of superfluities, purity of style and clearness rather than magniloquence of expression, are the best protection against the inroads of bad taste. Abolish the study of Greek and Latin entirely, and we should be delivered over to the Vandals of literature, the heroes of the stump and the penny paper.

Lecturers and writers on the subject of education are in the habit of crying out continually for *more* of it. I, on the contrary, would like to call attention to the desirableness of having a *higher order of it*—an education for men of refinement. I think our country has reached that point in national progress when she can afford to attend to refinement. Our common school education is probably much better and more generally diffused than that of any other country; our liberal education is certainly behind that of several countries. *Ought we not to take most pains for the improvement of that in which we are most deficient?* I put this as a practical ques-

tion for every man to ask himself who has money to give or leave, or influence to exert or time to spend in the cause of education.

“You want an education for rich men,” interposes some patent friend of the people, who disguises his envy of all those that are better off in this world’s goods than himself, by a professed sympathy for those who are worse off. Well, I do want an education for rich men. Do they not stand in special need of it? such an education, too, as will give them other sources of pleasure besides the material ones derived from wealth? But perhaps the objector means that I want an education in the advantages of which none but rich men can participate—an assertion disproved at once by the fact that numbers of poor men in England, France, Germany, and other European countries, are enjoying such an education. “Oh, but you want an education for *gentlemen*.” Exactly—I do; and the gentlemen whom I want to train up should require just wealth enough to enable them to wear clean shirts, and be just “aristocrats” enough to prefer the company of persons with clean shirts and clean habits to that of persons with dirty ones.

WHAT CAN WE AND OUGHT WE TO DO FOR OUR COLLEGES ?

ὅς Τροίαν περιώμενοι ἦνθον Ἀχαιοί.

THEOCRITUS, IDYLL. XV., v. 61.

THE conclusion of our investigations is that the English system of liberal education possesses some decided advantages over ours ; a conclusion from assenting to which the reader need not be prevented by any personal dislike he may feel towards England or Englishmen. Let him profit by the motto of this book, and be wise enough to take a lesson from those whom he does not acknowledge as friends. Still, before we can make any practical use of our result an important inquiry remains. It may be that the peculiar benefits of such an education as an English University affords are dependent on certain political and social conditions peculiar to England, or upon certain antecedents having no counterpart among us. If so, it would be a clear waste of time to suggest any improvements from that quarter. We may be curious about the system or admire it at a distance, but can never rationally hope to imitate it. To seek an impossible combination of advantages is one of the most frequent errors of reformers, and one of the most prolific sources of delusion. Indeed were I asked in what practical wisdom consists, I should not know how to answer better than by defining it as *the faculty of discerning things compatible and incompatible*

—that is, I should enlarge Whately's definition, "a ready perception of analogies," by the addition, *and a ready discrimination of differences.*

If therefore the peculiar advantages of an English University education are such as to require for their development (1) the influence of an hereditary aristocracy, (2) an established church, (3) public schools like the English for the preparatory training of the students, (4) greater wealth on the part of the students than the majority of our undergraduates possess, (5) greater wealth on the part of the institutions themselves—if they involve any one, and *a fortiori* if they involve all of these conditions, then we may copy them in form, but can never hope to reproduce their reality.

Are these conditions essential?

It seems to me pretty evident that the first is not. The whole number of noblemen and "hat Fellow-Commoners" at Cambridge does not exceed thirty, and not one sixth of those reading-men. Their extinction or absence would not diminish both triposes by the average of three a year, nor would it alter anything in the University except that there would be a few showy gowns less on holidays, and that the only unfairness or inequality existing in the examinations (letting noblemen's sons go out in classics without passing the mathematical examination) would be removed.

Equally plain does it seem that the second condition is in no way essential. The ethics and divinity entering into the college Under-graduate studies or the University course, are

not necessarily favorable to the peculiar views of any denomination. A Unitarian might read most of it. I was going to say a Romanist could ; but the *Index Expurgatorius* may have extended farther than we are aware of. Paley and Butler, the Acts of the Apostles and the Old Testament History, are not remarkably sectarian. The only point where the Established Church acts immediately on the ordinary life and system of the student is attendance at chapel. Now almost every one of our colleges is under the control of some particular denomination, and all our students are compelled to attend daily prayers, and much more rigorously too than the Cambridge men ; so that in this respect the collegiate institutions of the two countries are already on a similar footing.

The existence of the public schools seems more immediately connected with that of the Universities. I know the opinion to be common among our scholars (having often seen it expressed in print as well as heard it) that whatever benefits result from the English system of education are owing to the schools and *not* to the universities. Some things which have been stated in this book may go a little way towards removing this impression. That the *mathematical* training at Cambridge does not depend on the public schools is clear enough. Few Eton, or Westminster, or Harrow, or Shrewsbury men are high wranglers. The public school men might be taken out of the mathematical tripos altogether without leaving a very serious gap in it. With regard to classics the case is indeed different. Much of the highest technical scholarship,

particularly superiority in composition, and more particularly in verse composition, is due to the student from the public schools. Take them away, and you would take away four out of the first five men in every Classical Tripos. Still you would have a high standard left; for a man to be in the first class at all must be a pretty good scholar, and know quite classics enough to bother many of our Professors. And a non-public-school man may make very considerable progress in classics at the University, and derive great benefit from the instruction there. Two instances occurred in my time of the Second Chancellor's Medallist not having been at any public school, and the senior Medallist in 1840 came from King's College, London.

The expense of a University education in England is certainly startling at first sight. That a student spending \$750 a year should be called decidedly economical, and one spending \$1,500 not extravagant, gives a great shock to the accustomed ideas of an American, German, or Frenchman. But we must remember that England is one of the very dearest countries in the world. All the necessaries of life (except some kinds of clothing) cost about twice as much, not merely at Cambridge but in English country towns, as they do at New Haven; and the comparison with a University town of Continental Europe would probably show a greater difference. Making the proper deductions on this account, the necessary expenses of a Cantab will, *with the exception of private tuition*, be brought very nearly on a par with those of a Yalensian. And the items which oblige me to



add the qualifications *very nearly* are such as I would gladly see added to the American student's account. If, for instance, there were better arrangements for cleaning the men's rooms (every Graduate of Yale College will understand what I allude to), the *civilization* accruing therefrom would be cheaply purchased by the addition of a few dollars to each term-bill.\*

The expenses for private tuition, which will not be exaggerated if set down at \$175 *per annum* for three years and a half, or above \$600 for the whole course, form a large item, one which many of our students would not be able or willing to pay; so that supposing the requisite sort of persons ready to make private tutors, it is very improbable that the system could be established amongst us so as to become at all general, for a long while at least. Here, then, we come directly to the question, whether the peculiar advantages which we have attributed to the Cambridge system of education are inseparable from private tuition? In treating of the private tutors it has been stated that some distinguished members of the University, including the Master of Trinity himself, wished to put them down entirely, or confine them within such limits as would be equivalent to their extinction; but that, in the opinion of the majority (wherein I heartily

\* One of the *grievances* of the Trinity Under-Graduates used to be that they had not baths and a water-closet in *every staircase* (every *entry*, as our students call it), and their complaints actually found their way into the Quarterly Review. This may seem extravagant, but it surely is a failing that leans to virtue's side.

coincide from personal experience), such a step would be very injurious. I certainly do think that the private tutors are an important feature of the University; that they enable a badly-prepared but industrious student to make up his deficiencies in a way that no other mode can, and at the same time prevent the best men from being kept back by the others, thus saving time to all classes of students. But I would not affirm or admit that they are *essential* to the University, or that no improvements from it could be transplanted into any other institution unless they were included in the improvements; nor do I think any one would go so far as to say this. They contribute to the accurate and systematic training of the men, but are not indispensable to it.

There is still another point in which it may be feared that the English system involves a greater outlay on the part of the student than ours will ever admit—the comparatively advanced age to which the English students remain at the University, twenty-two being rather below than above the average. It may be said that our young men cannot afford to stay at college so long; they must be out in the world supporting themselves. Now, in the first place, it by no means follows that our college course may not be made much more full and accurate—in short, altogether better than it is *without* increasing the average age of graduation. In the next place, the persons who have least reason to use this plea seem to be the very ones who take advantage of it. The richer students, those who could very well spend two or three years more in their education, and with whom indeed

it is often a puzzle to know what to do for the year or two succeeding their graduation, are generally the very youngest in the class. Plenty of Englishmen who have no private fortune, nothing but their profession to look to, remain till the age of twenty-three at the University, thinking that the time and money thus spent are capital well invested. Still we must not keep out of view the fact, that one cause which enables them to do so is the wealth of the individual colleges, which is the last feature on our list to be investigated.

The rich endowments of the colleges enable them to offer the highest rewards for learning—solid rewards as well as distinctions. Putting out of the question those who come up with school “exhibitions,” and also the Sizars, who receive their commons for nothing, and their instruction, public and private, at half price, a tolerably forward student, such a one as is first in a small college and turns out a respectable wrangler or a good double second, will make, by his college scholarship, two fifths or three fifths of his expenses during two thirds of the time he passes at the University. A Trinity Scholar wishing to continue in residence for a year or two as a Bachelor, either with the intention of pursuing his theological studies or of carrying out any other branch, has about a third of his necessary expenditure supplied from a similar source. The student of superior abilities and industry who gains a Fellowship, is provided for during the remainder of his bachelor existence, having an income of about a thousand dollars to depend upon.

Here it must be confessed is our great difficulty. Our

colleges want wealth, in the form of specific endowments, foundations to support as well as encourage learning. Very promising young men are often compelled to quit college in the middle of their course, or to be temporarily absent teaching school or raising money in some similar way, to the great detriment of their immediate studies. As for resident Graduates wishing to pursue some literary or philosophical faculty beyond the college course, there is no provision for them whatever, nor any opening beyond the comparatively small number of Professorships and Tutorships. It is the want of funds, and those funds specifically appropriated to these purposes, that prevents, more than anything else, our Colleges and Universities from having such teachers (both in number and quality), giving such systematic instruction, and diffusing about themselves such a classical atmosphere as will in a considerable measure correct the effects of bad previous instruction.

This, then, is the point to which all persons taking an interest in the advancement of our Colleges and Universities should turn their attention. *We want endowments.* For the furtherance of this object *public* assistance is not to be thought of. The recent act of our own State Legislature in endorsing Noah Webster's barbarous innovations on English orthography is a fair specimen of the capability of such gentry to decide on matters of scholarship and high learning. We must look to private liberality. Many of the College Scholarships and Fellowships, and the majority of the prizes, College and University, at Cambridge, are owing to gifts or

legacies from individuals. The generous spirit of our countrymen in such matters is too well known to require enlarging upon; and I feel persuaded that *were the subject once definitely brought before them and explained to them*, there are many men of substance who would give their \$1,000 or \$2,000 a piece, each to his respective *Alma Mater*, for the foundation of a Scholarship, and some who would be much more liberal. The first thing to aim at is, to direct their attention clearly to it and show how such gifts have a *certain* tendency to promote learning, and can scarcely by any possibility be misapplied, as vague and general bequests for educational purposes too often are.

All this, however, looks only to the future, and is the work of much time. Does nothing admit of being done *at once* to improve the standard of scholarship and of education generally in our colleges? I think there is *much* which might be done; and shall now proceed to show how I would set about it, supposing myself in the place of a president, professor, or other influential member of the "Faculty" of a large college or university.

I should not attempt to raise the limit of age for admission, on account of the pecuniary reason already alluded to. We have adopted the habit of pushing out our youths into the world, as the English run their horses, before they are old and strong, and on the same plea—the expense of the preparatory training. To modify this habit requires a gradual proceeding by other means. But I *would* raise the standard of admission. Not nominally—there should not be another

book in classics or mathematics added to those now on the list required of candidates for entrance ; but I would insist on something approximating more nearly to a *knowledge* of these books from all the candidates. As we cannot give that particular personal attention to each individual which the private-tutorial system allows, it is of great importance that a class should not be kept back and made to lose time by the blunders of the *very* inadequately prepared.

I anticipate the immediate objection that such stringency would bear hard on a particular class of students, the "beneficiaries," as they are commonly called, men who adopt the intention of becoming clergymen at a comparatively late period of life, and are assisted in their collegiate course by charitable contributions. It is usually considered that the holiness of the object these persons have in view, the benefit which the community is to derive from them, and the actual advantage which the moral and religious tone of the college does derive from them while they are at it, warrant almost any indulgence which can be shown them at the expense of the general progress of the rest. From this form of opinion I must be allowed to express my dissent, and to record my sincere conviction that, on the contrary, it would be a great benefit to any college to *separate* this class entirely from the main body of the students. On first going up to New Haven, a boy of fifteen, the incongruity of mixing up these ἰδιωματῆς with us boys, was about the first thing that struck me, and subsequent experience and reflection have confirmed my belief that it *is* an incongruity, and a mischievous one.

It is not denied that beneficiaries sometimes acquit themselves with great credit, and attain the highest honors. But every one who has had experience in such matters must admit that the majority of them have by their inadequate preparation the effect of keeping the other students back. If, for instance, all the beneficiaries were removed from a class—say in Yale College—the remainder of the class could be worked along better and faster. And this deterioration of the standard extends beyond the beneficiaries themselves, since for every two of them who are let in on inadequate preparation, there slips in a third candidate as badly off in the rudiments, but who must be admitted because they are, since the examiners manifestly cannot lower the standard for one and put it up again for another. That grown-up men who have not been accustomed to learn, do not learn so readily as youth, is an axiom among teachers. But there is one thing in which any man with an ordinary English education is likely to have the advantage of a boy of fourteen. He will be more ready to express his ideas, good or bad, upon paper, more confident and self-possessed as a public speaker, more ready to fall in with the ordinary business of a debating society. Hence the beneficiaries have increased the “speaking and writing” taste, which even without them would be too prevalent. They interfere doubly with the studies of the college, both by what they *can* and by what they *cannot* do.

Against this there will be a disposition to set off the moral influence and check they have upon the younger students,

and particularly their precept and example as Christians. But here the picture may be viewed from two sides. They are sincerely and consistently pious, it is agreed. But is there not something inharmonious in their double position as spiritual guides of and fellow-students along with the younger members of the college? Ought not the pupil's religious teachers to have the advantage and authority of standing somewhat above him in profane learning also? If it be said that their instruction is that of *example* only, not of authority, even here its unmixed benefit may be questioned. We may suspect that the man's example will not be always such as the boy can sincerely follow out; that the seriousness and austerity which animate and direct all the movements of one who at an advanced period of life betakes himself under a sudden call or spiritual impulse to preparation for the ministry, will become an unnatural restraint when copied by the youth just from school. That a lively boy should be shut up in his room for a whole Sunday (except during chapel hours), debarring himself of the exercise which his health requires as much as his inclinations prompt, or if he *does* go out for a walk that he should sneak off to it like one committing a crime—that he should be afraid to join in a game of ball because some of the unconverted may be among the players—that he should carry about habitually the mask of gloom upon the face of youth—all this seems to me an unhealthy feeling, a strained and premature seriousness. But let us grant that it is all a fault on the right side, that it is better for the youthful conscience to be too precocious and tender, than



too dull and compliant ; there are other less doubtful ills that spring from this association of young and old. Men presuming on their age where talent is supposed to be the test of merit, the "college church" forming a party in society elections, years held up as a claim for office, the contests of personal ambition rendered fiercer by the introduction of a religious element—such are some of the results which I have witnessed with my own eyes, springing directly from the contact of beneficiaries with the younger students.

It would then on all accounts be a desirable step *to form the beneficiaries into a department of their own*, connected with and introductory to the Theological Faculty. The studies pursued in this department might resemble those of the ordinary under-graduate one, but not reach so far in mathematics, and perhaps not so far in classics, paying more attention to Greek Testament, and above all going over the first-year studies slowly, carefully, and thoroughly. The motives and intentions of this class of pupils are all that is sacred and honorable. God forbid that I or any other man should throw a straw in their way. I only doubt the expediency of mixing them up with the younger students, *and of sacrificing the younger students* without doing *them* any real good. For in consequence of the bad preparation of some, and the long absences of others to teach school, &c., full half of them do not receive as good a preliminary education as they would under the plan suggested, and very few a better.

Having argued and explained our first proposal—a virtual

elevation of the standard for admission—the next point is, what measures should follow it in the first year.

There are three great difficulties or errors—or *corrigenda* of some kind—things desirable to have altered, whosoever fault or misfortune they may be—which are observable from the first in our colleges ; and I appeal to any professor in any large college whether what I am about to state is not confirmed by his own experience. In the first place, those who are better prepared than the rest of the class, and who have more natural capacity for the subjects of study, say the dozen or half dozen best in classics, and the same number in mathematics, have very little to do the first year. The “recitations” take them hardly so long to prepare for as to sit through, and there is nothing marked out for them during the rest of their time. Thus the most valuable students of the year are doubly injured, immediately by wasting many hours in idle reading or other unprofitable occupation, remotely by forming *half-idle* habits, so that they cannot do themselves justice when harder work comes on in the second and third years. The college seems virtually to say—“after you have learned the construing and parsing of the page or two in Livy, and the page of Xenophon, and learned the stipulated formulæ, or done the stipulated examples in Algebra, we ask nothing more of you. Amuse yourselves for the rest of the time as you like.” That they generally avail themselves of the permission is not to be wondered at.

Secondly. The knowledge which the students continue to acquire both in mathematics and classics, but especially of the

latter, is, even in the case of those who recite fluently and stand well for college honors, *all exoteric*—a knowledge not of subjects and language, but of books, nay parts of books. The “recitations” are learned and recited from day to day, it is scarcely an exaggeration to say from hour to hour, for they are usually committed in the two or three hours previous to their being heard, or at furthest the night before. They are repeated perhaps twice the second time as a “back-lesson” merely construed, and that is the end of them, for the annual examinations are a mere farce.\* The learner’s actual progress, what he has gained and held fast, is never tested by asking him to apply it. *During the whole of his college course, the Under-graduate is never called upon to translate a passage in Greek or Latin, or to solve a problem in mathematics which he is not supposed to have seen and studied before the particular occasion.*†

Lastly, there is a great difficulty in making cleverness and application go together, in persuading the clever men to work their best at the college studies, and in getting the main body of the students to believe that those who distinguish themselves in the college studies are clever—or, as

\* It is worth noticing that at Columbia College, where the classical standard both *for* and *after* admission is higher than at any other similar institution in the country, the Honors are given by semi-annual examinations.

† This assertion I believe to be strictly predicable of nearly all our colleges. It was true to the letter of Yale in my day, and would be so now but for the Scholarships of which mention has been made.

they might call it, *smart*—men. Nor is this difficulty very surprising, in view of the two antecedents just mentioned.

All three of these evils may be met and remedied by one and the same means, the establishment of an examination which *is* an examination at the end of the year.

Let the Latin and Greek authors of the year, or a portion of them, say the First Book of Livy, the First Three Books of the Anabasis, and so on, be made the subjects of written papers, to be delivered to the students only when they are required to answer them, and including not only extracts for translation, with critical and grammatical questions thereon, but all the subject-matter of the author, history, geography, antiquity, law, illustrative extracts from authors not in the course, &c., not omitting translations from English into Latin prose. Let the mathematical papers similarly contain, besides the formulæ of the books, original examples, deductions, and problems. *Viva voce* should enter into the examination, but the chief part of it should be in writing, and its duration ought not to fall short of five days or exceed seven. The examinees should be divided into classes, say four, five, or six, and I would make the first class large—eighteen or twenty per cent. of the whole—and arrange those in it according to order of merit. Did the college finances allow, I would give every one in the first class a prize of books.

By way of previous practice it would be well for the students to have brief written examinations once a month, or six times in all during the first two terms, in the classics and mathematics of each preceding month. During this year

there should be *no* English compositions required of them.

Under such an arrangement no student, however well prepared, would have any temptation to idleness, but rather every incentive to industry, as the collateral subjects involved in even one book of Livy or Xenophon open so wide a field that there is no danger of his knowing it too well, if all his spare time is devoted to exploring it. Nor would the students generally look upon good preparation, and "anticipating," and reading "books out of the course," in the same light as they do now—as a confession of inferior natural ability, or a means of purchasing idleness beforehand, or a labor of supererogation. The difference between him who mastered his subject and him who merely crammed from day to day would be abundantly shown, and the scope given to general talent in answering the general questions would soon show that clever men had their fair chance.

A brief digression is here necessary. The suggested changes not only recognise the principle of emulation as a legitimate one, but encourage it to its full extent. This may seem to call for some remark, as the doctrine is frequently put forth (though the general practice of our institutions is against it) that all rewards for excellence in college studies are based on an unsound principle and tend to harm, that they excite ill feeling and envy, and bribe students to do that to which a sense of duty should be a sufficient inducement.

Such a "free trade" in education may not uncharitably be deemed a shrewd device of those enemies who wish to lower

the standard of knowledge, and bring the collegians down to their own level. Home learning requires protection and encouragement quite as much as home manufactures. If it be desirable that we should not be entirely dependent on foreigners for rails to ride on and clothes to wear, it is also desirable that a young man should be able to get a thorough and elegant education at home, without having to cross the water for it. Any endowment for the encouragement of classical, mathematical, or other learning, *necessitates* the idea of competition, otherwise you abolish the only test of what they were intended to promote. The difficulty of obtaining proper teachers, already sufficiently formidable, would be ten times augmented by the abolition of all distinctions for academic proficiency, since the public would have no means of judging who were best qualified to teach. Boys will not study mathematics from a sense of duty—that is, not one in a hundred—it is too up-hill work; nor will they indeed, from the same abstract motive, study classics in a sound, regular way, taking the dry matter with the interesting as it comes. They will be apt to work in a *dilettante* way, and pick out the titbits. The example of the German universities is not in point. The German students have been worked hard at their *gymnasias*, and have passed severe examinations on quitting those. They are, at the university, occupied immediately upon their professional studies, for those of them who will not be lawyers, doctors, or clergymen, will be “ordinary” professors or government functionaries, immediately after taking their degrees. The fruit of their study

is close at hand. With regard to the envy and ill-will supposed to be excited by competition for honors, they certainly are not evils inseparable from the system. You see nothing of them at Cambridge. The two Medallists, or the two Smith's Prizemen, are often warm personal friends, reading with the same tutor, and passing much of their time together. Even with us the extent of it is greatly exaggerated; but, so far as it does exist, it is justly chargeable not on the principle of emulation, but on that spirit of envy and impatience of superiority so general in our country, which is expressly generated by our democratic institutions, and must be taken as one of the evils of those institutions along with their blessings. According to more general considerations, it is tolerably evident that emulation is one of the main springs of human progress in all departments of life; that individuals and nations become torpid and retrograde without it; that success attending on patient industry and talent combined is the usual rule in this world; that the Divine Law itself is sanctioned by rewards and punishments; that a government without rewards should also in common fairness be one without punishments—which would end in being no government at all—and this perhaps is what some people would prefer. Most of these things are truisms; indeed all the arguments have been presented, or rather alluded to, as briefly as possible, because the common sense of mankind readily agrees to them; and the digression was made merely not to pass over in silence *any* question that has been started in reference to our subject.

Let us now proceed to the second year, better known by the barbarous term of *Sophomore* (a name to which it is hardly necessary to say there is nothing answering in the colleges of any other country). It is now quite early enough to begin with the exercises in English composition, usually commenced in the first year. Even now it would be well to require them not more frequently than once a month; and the subjects, instead of being of that abstract and general nature which leads the students to write at them vaguely, more with the idea of acquiring or showing a fine style than of expressing their views of anything clearly, should be questions requiring them to *read* as well as write, and supplying them matter to think and write upon—historical or antiquarian for instance. The prizes usually given at the end of each term for a single exercise might be given on an average of the three. This plan would be likely to have the effect of making all the class take some pains with their compositions, and profit by the exercise in more than one way. The monthly *written* examinations should be continued. As to the mathematical studies of the year, they ought to be conducted with more reference to principles, not wasting time in the working of long logarithmic calculations, which neither cultivate nor give scope for any particular faculty except patience. The application of the principles to examples might be sufficiently made in the monthly examinations. In this way the students might go through one third more mathematics than they do in the year, with more profit and less inconvenience to themselves than they now do, and the



examination at the end of the year might include not only conic sections and special trigonometry, but also low mechanics. The grateful recollections which all Cambridge classical men have of Newton impel me to put in a word for him here. I could very much wish that the early books of the *Principia*, according to any standard translation, were generally read in our colleges.

The classical part of the annual examinations should be of the same nature as before; the books read during the year, or such portions of them as would afford sufficient material for six or eight good papers, half extracts for translations, half general questions; and some English to be translated into Latin.

The start gained this year would enable the good mathematicians to carry on their studies much further than at present during the third year. In fact, after the first term the class should be divided; those who pleased might go on with and beyond the Differential Calculus, and the larger portion begin to review their mathematical course from the beginning. The exercises in English composition, or written debates, should still be limited to one a month for two terms. At the end of the year there should be an examination on all the mathematics previously read. The earlier papers of this, containing no problems and only a few simple deductions and examples, besides the regular book formulæ, should be a *pass* examination, and those classical men who got through it should be released from any further mathematical studies. The higher papers, including problems and involving the

Calculus, would counterbalance for the good mathematicians the proficiencies of the best classics in the Greek plays and other difficult subjects of the year. To make all the classics of the year, much more all the classics of the three years, the foundation of *pass* examinations for the mathematical or for all the students, would be exacting too much of them. As much should be selected as will make three subjects of respectable dimensions (say a Greek play, a book of Tacitus, and an oration of Demosthenes or Cicero), and the six papers in the examination referring to these should be the pass for a Degree, so far as classics are concerned. The student who acquitted himself the best in the whole examination (consisting of all the mathematics of the course and the year's classics, including translation from English into Latin) would be the first man of the year; and the first class should be of liberal dimensions—at least fifteen per cent. of the examinees. The “Junior Exhibition” I would abolish; that is, if it could be done without raising a mutiny.

During the last year I would not tell the students to be idle, as most of our college authorities do. Every one should continue to study either Classics or Mathematics. The whole senior class ought to be put through a thorough course of Logic—which is now ridiculously neglected, considering the great fondness for and attention to rhetoric and composition. Moral Philosophy comes naturally in connexion with Logic. Compositions and debates might also be more frequent—four or five in each term. The attendance at Lectures on the Natural Sciences I would not make compulsory, or if I did

it should not be for only *one* science at the students' option. In the last term of this year, near the end in fact of the whole course, there ought to be two general examinations, one in Classics, the other in Mathematics, and a third and shorter one in Logic and Moral Philosophy. At the risk of carrying out my imaginary details too minutely, and thus interfering with their general applicability, I will proceed to explain the principles on which these examinations might advantageously be conducted, particularly the classical one.

The students should be examined in passages *chiefly* taken from books not in the college course. If, for instance, Cicero's *de Oratore* and *de Officiis* formed part of the course, then give them an extract from the Tusculan Questions; if the Iliad formed part of the course they should have extracts from the Odyssey. The more difficult authors not usually read at our colleges it would not answer to use for some time, *e. g.* Pindar or Aristotle. There should be at least four translation papers with five or six extracts in each, a paper of English prose to turn into Latin, and one or two general papers containing questions on classical history, the ancient government and laws, the elements of prosody and principles of grammar. There would also be some *viva voce* in the examination. The Mathematical Examination should take place sufficiently long after or before the classical, to allow those students who were desirous of taking honors in both (a practice which I would neither encourage nor discourage) to have an opportunity of doing so. The candidates at both examinations I would divide into four

classes, those in the first three should be considered as having *taken honors*, and a list of the three classes (the names in each class arranged in order of merit) should be published by authority. No student should have his degree who was not able to pass in the fourth class of *one* of the examinations.

The Logic and Moral Philosophy examination should be open to all who had taken honors in either of the others. Many of the answers to questions in it would naturally take the form of short extempore essays. It would be a rare chance for really clever men to show themselves, and there need be no danger of political or sectarian party allusions intruding themselves into it.

Such a scheme as this nominally diminishes in many respects the amount of labor required from the students, but really gets a great deal more out of them in one sense and puts a great deal more into them in another. It goes upon the principle that it is better to learn a little at a time and thoroughly, than to pretend to learn a great many things together and learn them very superficially. Very possibly every feature of it can and will be fearfully picked to pieces, but with my present lights I believe it to be all feasible, and have not the slightest doubt that if feasible it would be most beneficial.\* I am persuaded that in course of time it would

\* Of the police and government regulations nothing has been said, but there is one point which I cannot refrain from expressing my opinion about. The morning recitation between chapel and breakfast, which prevails in many of our colleges, ought most certainly to be done away with. Some of the students are half asleep at it, some

cause the students to enter at a later age and better prepared, attract donations for Prizes, Scholarships, and Fellowships, raise up a class of resident graduates from among whom private tuition could be supplied, and ultimately combine almost all the advantages of the English system, with the proficiency in rhetoric and composition which is in some respects natural and necessary to our people, and which under such a plan, being attained at a later period, and based upon some real training and knowledge, would not then prove so hollow and barren as it now does.

of them more than half hungry, some of them less than half dressed. Their bodily discomforts prevent them from really profiting at all by the intellectual exercise they mechanically drag through. Nor is it, in many cases, beneficial to the health to remain so long fasting in the morning. The young men should be allowed another hour of sleep. There is neither reason nor religion in pulling them out of bed at six during a New England winter, with the snow knee-deep, or indeed during winter anywhere. The feelings excited by it are very much the reverse of devotional.

## APPENDIX.

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### [ A. ]

SOME curiosity having been manifested by professors and literary men of my acquaintance in regard to the standard of English Composition among the young men at Cambridge, and also respecting the University Latin Essays, I here reprint six of the exercises for Trinity Declamations, &c., one of which was unsuccessful; and three for the Members' Prize, one of which took the second prize, and one was unsuccessful. It will be seen, therefore, that they are not by any means picked out as the very best. Nor will they, treating too as some of them do of subjects since adorned by the pens of Carlyle and Macaulay, be deemed subject to criticism like the work of maturer years.

"WAS THE USURPATION OF OLIVER CROMWELL ULTIMATELY  
BENEFICIAL TO ENGLAND?"

*Declamation to which was adjudged the first prize cup.  
Trinity College, Cambridge, 1843.*

THERE are pages which we could wish blotted from the book of history. Nations as well as individuals suddenly go mad. Such national madness is indeed generally a monomania, leaving the minds of its subjects sane on all points save "the one fixed idea," but it is not on that account the less fearful in its ravages, or deplorable in its effects. On such occasions men reject with disdain the counsels of experience,

disown the promptings of reason, and hurrying forward in pursuit of some delusive phantom plunge blindfold into those very dangers, to avoid which all their efforts have been directed.

Many are accustomed to consider the period of English history to which our question refers, as one of these melancholy eras. The spectacle of a people taking up arms against the constituted authorities, wasting the resources of the country in civil war, and consummating the bloody work by the sacrifice of the king himself; and then half-choosing, half-submitting to the yoke of a military despot, is one which they cannot contemplate without a shudder, even at this long interval of time. It is for them a season not to be named—a dark gap in their country's annals.

But this is indeed a narrow and short-sighted view of the question. So much property destroyed, so many lives lost, the legitimate institutions of the land so many years in abeyance—Is it in this pitiful balance that we are to weigh the worth of revolutions? Every reform must bring with it temporary mischiefs, and very often the immediate evil is in proportion to the ultimate good. Every reformer has been tauntingly asked “Art thou he that troubleth Israel?” What if the people did rebel against the government? It was because that government had been perverted from its lawful ends and made the engine of oppression. What if they did take the life of their monarch? It was a fearful outrage, but were its consequences irreparable? When once society had been dissolved into its original elements (for which the king was to blame quite as much at least as his subjects) his life was no more than the life of any other man. “Il n’y a qu’un Français de plus,” said the Bourbon when he returned from exile. There was but one Englishman less after Charles Stuart had been beheaded.

If on the other hand we look at England only from without, we shall find few periods at which she maintained her place among the nations of Europe with more credit to herself. That naval supremacy which has since been one of her proudest boasts, was now for the first time triumphantly established. Her fleets swept the seas. Holland, Spain, Tunis, and the West Indies, were alike witnesses of her prowess. If after viewing the exploits of Blake we cast our

eyes backward to the fruitless attempts of Cecil, and the Quixotic expedition of Buckingham, or forward to the sale of Dunkirk, and the disgraceful surprise at Chatham, we can scarcely help confessing that the Protector supported his country's dignity abroad much better than either of the monarchs between whom he thrust himself.

But this again would be taking a very narrow and partial view of the subject. Small knowledge of history is needed to convince us that the most brilliant external and the most gloomy internal prospects may co-exist. It was while Roman valor was feared to the uttermost parts of the known world, that Roman liberty was crushed for ever. It was while French armies were beating back the combined forces of a continent, that France writhed under the most cruel of despotisms—the tyranny of a mob.

The only method by which we can decide this question properly is, to ascertain what *permanent principles* can be evolved from the various changes which accompanied and followed the usurpation of Cromwell. To do this it will be necessary to pass in brief review the leading incidents of the period. It will not be necessary to come to any decision on the merits or demerits of the principal actor. He may have been a fanatic, or a hypocrite, or both (paradoxical as it may seem, the union of the two characters in the same individual is by no means impossible), still the effects of his administration may have been ultimately beneficial. For God over-rules the counsels of men to serve his own wise purposes :

“ Blindly the wicked work  
His promises of good.”\*

And we must not refuse to acknowledge that good because it may have been accomplished through an unworthy or unwilling agent.

Let us then look at the facts of the case. In 1653 Cromwell seized the reins of government. His first act was to collect a parliament—a single House instead of the former two. The radical measures of this new body, most of whom were utterly unfit for their station, so alarmed him, that in less than six months he half-coaxed, half-compelled them to

\* Southey's “Thalaba the Destroyer.”



dissolve. Twice was the experiment repeated, and twice it failed ; each parliament proving more unmanageable than its predecessor. Then an attempt was made to procure for the Protector the title of King, and to re-establish the upper-house, that is, to restore the old constitution under a new dynasty. This failed also, and then Cromwell's death put a stop to his experiments. His son Richard was allowed to succeed him in the supreme authority (a *quasi* acknowledgment of the hereditary principle) but had neither inclination nor ability to retain it. All was now confusion, when a bold general entered the capital at the head of a triumphant army. His first movements which favored the parliament were received with general grief and indignation : he changed his course and met with the most cordial support on all sides. Finally the young king ascended the throne of his fathers amid the joyous acclamations of a vast majority of his subjects.

Now in looking over these events the first idea that strikes us is, that the dominion of Oliver Cromwell from first to last seemed to be contrary to the natural order of things. The main body of the English people never took naturally to it, if we may be allowed the expression. The very men who had been foremost in raising the usurper to power were the first to resist his newly acquired authority. He found enemies on every side of him, and his old friends were the worst enemies of all. For five years he maintained a precarious sway ; how much longer he could have kept his post is uncertain.

The real feelings of the nation were most clearly shown by the circumstances which attended the Restoration. Charles II. might have been as truly as Louis XVIII. was falsely called *Le Désiré*. No foreign bayonets forced him upon a reluctant country ; an expectant multitude received him with open arms. It was not the people who were awed by Monk, but Monk who followed the universal direction of public sentiment. To suppose that any considerations of loyalty or patriotism prevented "Honest George" from playing the part of Cromwell over again, would be a most undue extension of charity. Possessed of uncommon shrewdness and judgment he foresaw the inevitable course of events, and wisely preferred to temporary rule and ultimate ruin the

credit of having accomplished that which sooner or later must have been done without him. The usurper lived not in the hearts of the people. No Beranger arose to tell of his glory. His name was indeed the burden of the popular ballad, but it was introduced only to be derided and execrated. It was to welcome the restored monarch that the full tide of song gushed forth. The king had come to enjoy his own again, and the nation rejoiced accordingly.

Cromwell's usurpation was therefore, *as a usurpation*, essentially a failure.\*

Now why did it fail? Certainly not from any want of ability in Cromwell himself. Whatever may be our judgment respecting his moral character, there can be but one opinion as to his intellectual. He united in an eminent degree the two qualities particularly requisite in a revolutionary leader—forethought to design and courage to execute. "He was successively Danton and Buonaparte."

Nor was it through any freak of fortune. A military despot loses his popularity with his success in the field. Even the best and wisest of statesmen and generals have been overwhelmed by popular odium in consequence of misfortunes which they could neither foresee nor prevent. Such was never the case with Cromwell. Victory ever attended his arms whether directed against foreign or domestic foes, whether under his own auspices or those of his generals. If martial glory could have ensured stability to the usurper's government, his descendants might now be sitting on the English throne.

In short the more we look at the circumstances of the case, the more deeply must we be impressed with the conviction that the commonwealth was *an experiment of which the English people were very soon tired*. They found that liberty, law, and order,—all the great ends of government,

\* To appreciate this fully we must contrast it with those of the two men to whom he is most frequently compared—Cæsar and Napoleon. The former utterly subverted the ancient order of things and triumphantly established a new dynasty. The latter was only prevented from doing so by the united power of a continent. Though his dominion was overthrown, his name is still cherished, and he will continue to be the idol of the French people as long as they retain their national character.

were better secured under the old forms, than they could be under any new establishment; and more especially that the one supreme executive was a necessary part of the political system, and that in endeavoring to do without the reality of a king they were forced to have recourse to an awkward imitation of one. Every act of Cromwell himself confirmed these truths. He had from the first a House of Commons; afterwards he endeavored to form a House of Lords also. He exercised the kingly prerogatives, and he came near assuming the regal title. Now he could not have acted thus from any affection for the old system, for he had come into power on the ruins of that system, and the natural course would have been for him to set up something different. Nor yet because no other plan had been thought of, for there was then no scarcity of new schemes of government.\* His conduct must have proceeded from the firm conviction that no other sort of government would answer.

This then was the great principle which the changes of those eventful ten years established—that the British constitution as it had so long existed was the natural and proper form of government for the country; that it was not the relic of a barbarous period, an incumbrance clogging the onward march of improvement, to be gradually removed as circumstances might permit, and to give place to other systems better suited to the views of an enlightened age; but a vital organization destined to grow with the growth and strengthen with the strength of the people; a *κτῆμα ἐς αἰ* whose worth was not to be impaired by the lapse of years. Such was the lesson taught by Cromwell's usurpation, and it is not easy to set bounds to its value.

But how is this lesson to be interpreted? Shall we say that all open resistance to authority is indefensible, that the command, "Submit yourselves to the powers that be," is to be taken in its unlimited, unmitigated sense? That the

\* The most famous of these was that of Harrington, as developed in his Commonwealth of Oceana. An Agrarian law and the ballot were the two main pillars of his political edifice, and the executive power was to be divided among a number of annual and triennial officers. Harrington was a great admirer of the Venetian republic, with the real history of which he was evidently but imperfectly acquainted.

people, whatever provocation may be given by their rulers, are to suffer to the uttermost ; that it is better for them in every imaginable case

“ To bear the ills they have  
Than fly to others that they know not of ? ”

Such an inference has been drawn, we are aware ; but it has been drawn most unfairly. Reason and experience alike protest against it. And this naturally leads us to consider an assertion which by dint of reiteration has come to be regarded by many as a truism—that popular resistance to oppression must invariably terminate in despotism ; that “military rule is the eternal successor of civil convulsion.” This misconception (to call it by its mildest name) originates in an exaggerated idea of the term *revolution*, or rather in a want of discrimination between the different kinds of revolutions.

The assertion certainly holds good in the case of a people who have been long kept in slavery and ignorance. When such men, goaded at length into fury by intolerable wrongs, shake off their oppressors, they are found incompetent to make a right use of the liberty which they have won. They have been so long in the dungeon that the daylight blinds them. Unacquainted with the first principles of government, they plunge headlong into the gulf of anarchy, in which they are tossed about till some crafty leader becomes first their idol and then their tyrant. But the case is widely different with nations who have always enjoyed, whether by right or sufferance, a considerable portion of political liberty. With them a revolution is not a change in the principles of government, but a forcible resistance to rulers who themselves wish to change the government by making it more despotic.\* And neither can we see any abstract reason why

\* The abolition of all previous institutions and laws was peculiar to the French Revolution, and was the great distinguishing feature of that awful movement. All other revolutions, of modern times at least, have proceeded on the recognition of some previously acknowledged principle. Even the vague apologies for governments in South America, amid all their turbulent antics, have retained one conservative principle. They have kept their religion—such as it is. But the Jacobin legislators of France swept away everything and began *ab initio*. They took little thought about settling the foundations ;

a military despotism should necessarily follow such a revolution, nor would facts justify us in the supposition. When the people of America had won their liberties they sat quietly down to make a constitution for themselves, and though it was, as might be expected, a work of much time and trouble, we have no authority for supposing that during its progress any one man so much as dreamed of usurping the supreme power. And in the case immediately before us, though the people of England subjected themselves for a time to the yoke of a military despot, they were far from being hopelessly involved in bondage. They had tried Cromwell as an experiment; \* he did not suit them, and they brought back the old dynasty. And when that dynasty again proved unworthy of the trust reposed in it, and was swept away for ever by one effort of an indignant nation, who can say that this second revolution was not perfectly successful—that it failed in any degree to accomplish the objects proposed by it? It is indeed strange that men who are now enjoying the blessings that flowed from that glorious struggle should coolly lay down a principle which, if adopted by their forefathers, would have left them at this very moment grovelling under the dominion of Popery.

Thus then must we interpret the lesson of that eventful period; as conveying a warning to the throne no less than to the subject, as inculcating the wise maxims of real liberty, not the pernicious dogmas of bigotry and despotism. And it is for this very reason that we prize it so highly, and deem it cheaply purchased by all the immediate suffering of which it was the fruit.

The mention of the revolution of 1688 suggests to us one more consideration. It is not too much to say that both the comparative ease with which that great change was effected

"they had brick for stone and slime for mortar, and they were to build a city and tower whose top should reach to heaven." No wonder that the ill-contrived and incongruous fabric tumbled about their ears as soon as they had put it up.

\* "Aucun parti n'a regardé sa domination comme un gouvernement définitif. Les Royalistes, les Presbytériens, les Républicains, l'armée même le parti qui semblait le plus dévoué à Cromwell—tous étaient convaincus que c'était un maître transitoire. Au fond il n'a jamais régné sur les esprits. *Il n'était qu'un pis-aller, une nécessité de moment.*"—Guizot, Histoire de la Civilisation en Europe.

and the complete success with which it was attended were mainly owing to the recent experience of the Protectorate. If on the one hand James II. had not been warned by the fate of his father, if he had not feared that he too might find his Cromwell, is it probable that he would have abandoned his throne as he did, almost without a struggle? Trusting not only to partisans at home but also to assistance from abroad, he might have involved the country at the same time in the horrors of civil war and of foreign invasion. The soldiery of Louis XIV. might have crossed the Channel to decide on British soil the succession to the British crown. If on the other hand the people had not already felt the evil consequences of departing from that form of government best adapted to ensure their happiness, would they have been likely to re-admit monarchy so readily and to preserve it so carefully as they did? How deeply might they not have plunged into the tide of reckless experiment!

We consider therefore that the usurpation of Oliver Cromwell was beneficial in its effects, not because it was a natural or proper government for the English nation, or one the longer continuance of which would have been desirable, but even because it was the very reverse. It was a necessary link in that great chain of events by which the fundamental principles of the British constitution were fully developed. It was the strongest devisable proof of the superiority of that constitution. Viewed in this, the only true light, it will not appear a chaotic mass of blood-stained ruins, but an integral and harmonious part of that goodly fabric which has grown up through successive ages to its present sublime altitude, and now stands forth triumphantly the admiration and the envy of mankind.

“THE MILITARY ORDERS OF THE MIDDLE AGES.”

*Prize Essay, Trinity College, Cambridge, 1843.*

“Il n'est aucune institution qui ne doive son origine à des besoins sociaux et qui ne touche par quelques points à l'organisation d'un Etat.”—NODIER.

If we wish to find an era in every respect the very antipodes of the present, we must not go back to the days of the heathen empires and republics, but must fix our attention on the feudal ages, which afford the strongest possible contrast to the modern constitution of society. Indeed it is only by a great effort of mind that we can transport ourselves back to those times and picture to ourselves the state of things that then existed. In the first place there was no third estate,—nothing answering to the popular or democratic element in modern governments. The masses, completely enslaved, were considered an inferior order of beings, created solely for the use of their lords. Nor was there anything corresponding to our notion of patriotism; its place was supplied by the idea of fealty. The vassal's whole duty was owing to his suzerain, and he had none left for his country. Nay, it is not too much to say that there was no settled government at all; at best we can only call it an armed truce.\* Military leaders usurped the place of civil magistrates; charters and treaties were the substitutes for constitutions and laws; and instead of regular tribunals deciding in accordance with established principles, there were champions in armor and monks with bell, book, and candle, wager of battle and trial by ordeal.

Christianity was nominally the religion of Europe; but it was no longer that pure and undefiled religion to which the noble army of martyrs had borne testimony with their blood. The traditions of man had made the commandments of God

\* See Robertson's Charles V., vol. i. p. 236, “On the Right of Private War;” and Guizot, *Histoire de la Civilisation Moderne*, p. 115.

## APPENDIX.

of none effect. The name of Christianity remained, but the Spirit was well nigh lost ; it was completely smothered up under the superstitions that had been heaped upon it. The whole duty of man was deemed to consist in going through certain forms, paying certain dues, and obeying the Church and her agents to the uttermost ; it was a sort of transfusion of Paganism into Christianity, the idolatrous worship of the former being transplanted with but slight alterations into the latter ; and the churchmen of the day, distinguished as they were from ordinary mortals chiefly by the magnitude of their passions and crimes, made no bad representatives of the gods of Homer and Virgil.

Still the influences of our blessed religion were not entirely held in abeyance ; it was impossible that they should be. The tags and fringe and Indian figures of embroidery \* had not so entirely covered the primitive garment as to leave no trace of the ancient fabric visible ; and we shall see hereafter that two of the most important features of modern and Christian civilization, both had their origin and flourished to a high degree in this comparatively barbarous age.

One of the most remarkable features of this remarkable period is the existence of the Orders of Chivalry. The name calls up a host of associations,—vague, unreal, and romantic, splendid visions of mail-clad knights and ladies fair, combats and tournaments,—victories over monsters and giants. The history of those times, appealing more to the imagination than the reason, seems to reject the spirit of philosophic enquiry as incompatible with its very nature.

But the present is a matter of fact age ; it delights to seek out the reasons of things, and is not satisfied with merely recognising their existence. Let us therefore, in accordance with the bent of our own times, endeavor to investigate the causes of the origin, progress, and decline of these romantic institutions. That they must have had some cause is clear ; associations so extensive and important were never founded through accident or caprice. That there was something in them particularly adapted to the spirit of their age is also clear ; such establishments at the present day would be absurd and ridiculous.

\* See Swift's "Tale of a Tub."



What then were the circumstances which called them into being ?

An answer sufficiently satisfactory for practical purposes seems to present itself immediately. The most prominent of these Orders correspond in their foundation and fall, with the commencement and termination of those visionary enterprises—the Crusades. It was these wild expeditions, we are told, which gave birth to the Orders of Knighthood : they were necessary to maintain the Christian occupancy of Palestine, which, novel and extraordinary in all its features, required peculiar institutions for its support. When the Holy Land fell once more under the power of the infidels, the Knights' mission was at an end, and the race of chivalrous men, as if too good for any more profane, or too enthusiastic for any more rational employment, disappeared from the face of the earth.

But after all, to say that the Orders of Chivalry owed their existence to the Crusades, is but throwing the enquiry one step back ; for we are immediately impelled to ask what it was in the condition of European society at that time that rendered the Crusades possible undertakings : and the suspicion is not unlikely to present itself, that perhaps instead of the military Orders springing out of the Crusades, they were both equally owing to some prior peculiar constitution of things. This brings us at once to the spirit of Chivalry,—so prominent an element in the character of those times ; an institution whose origin is as obscure as its prevalence is indubitable. Various theories have been invented to account for its origin, some ascribing it to the Normans, others to the Saxons, others again to Charlemagne, and some even referring it back to the equestrian order of ancient Rome. But all these hypotheses (which it would take too long a time to examine *singulatim*), though they differ from each other in plausibility, agree in being very imperfectly borne out by facts ; and it hardly seems natural to ascribe to any one man or set of men an institution so generally diffused. Perhaps we shall be most likely to arrive at a satisfactory solution of our inquiry by considering first the general progress of society in a barbarous age, and afterwards the distinguishing characteristics of the period in question, which in this particular instance gave a certain character to that progress.

So long as countries are but partially settled, the execution

of any laws, however good, is liable to constant interruption. Imperfect roads and uninhabited wastes facilitate the criminals' escape, and impede the officers of justice. Debatable border lands, claimed by several powers and governed by none, afford a refuge to the lawless and discontented. The outlaw is as despotic in his stronghold as the monarch in his metropolis; the magistrate may administer righteous law in the city, but the desperado on the frontier sets his edicts at defiance.

Such a state of things necessarily brings about its own remedy. The better disposed part of the community form associations among themselves to afford one another that protection which the laws are unable to give them. These associations proceeding on summary principles, and guided by the rules of natural equity, rather than the strict letter of the law, are well fitted to become the terror of the disorderly classes, and to keep them within those bounds to which they are restrained in a more favored state of society by the certain operation of duly legal means. We see instances of this at the present day in new countries. In this way the "Regulators" of the Western states of North America had their origin, and something of the same kind appears to have been lately prevalent in some British colonies.\* Now we have already spoken of the governments of Europe during the middle ages as little better than "moderate anarchies." Refractory barons braved their sovereigns, and outlaws defied both. Predatory bands roamed about, attacking companies of travellers and occasionally engaging in the more serious undertaking of pillaging a town or storming a castle. In short, there never was a state of things more likely to call forth some exertion on the part of individuals to supply the deficiencies existing in the administration of justice. Supposing such a movement to be made, it would evidently originate with the nobility and gentry.† The lower orders were mere serfs,

\* See British and Foreign Review, No. xxvii. p. 36.

† An exception is certainly found in La Santa Hermandad of Spain,—an order not merely *not* founded by the nobility, but for a long time strenuously opposed to them. This, though a solitary exception, seems too important a one to be passed over with the convenient adage "*exceptio probat regulam*;" while on the other hand the thorough examination of it would involve a discussion of

and the middle classes had little or no weight. There existed indeed one vestige of the democratic element—the burghers of the free cities; but these were powerful only while entrenched behind the walls of their own towns. The only other important power was the church, which for obvious reasons was incompetent of itself to form establishments of the kind alluded to.\* The ruling class was indeed peculiarly fitted for such an employment. Arms were the only profession deemed worthy of a gentleman, and in this their profession they undoubtedly attained great eminence. Both mere bodily strength and dexterity in the use of their weapons were carried to the highest pitch of improvement by constant exercise, and thus they were enabled to perform those marvellous feats which sound so apocryphal to modern ears.

We see, then, that any associations framed to supply existing deficiencies in the administration of justice would naturally originate with the higher classes and be of a military nature; necessary policy would enjoin on them a strict discipline, which would be still further enforced by the church, to whose aid recourse would necessarily be had in so important an undertaking.

This, then, we may conceive to have been the origin of the Military Orders of the middle ages. They served the purpose of an armed police. As this may seem at first sight a somewhat degrading view to take of them, let us examine the causes which contributed to throw around them that splendor and give them that interest with which they have ever since been invested.

the condition of Spain in Ferdinand's time, much too long to be admitted here. Suffice it to say, that the Spanish government, afterwards so despotic, possessed at that time many liberal or *quasi* liberal elements, and that in this particular case the monarch saw that it was for his interest to favor the commons that he might strengthen himself against the nobles. Without his patronage it is not probable that the La Santa Hermandad could have maintained its existence. Moreover, it was subsequent in its foundation to the military orders of Spain, and always held a subordinate place.

\* The Church, though ready enough to set the civil arm in motion for violent purposes, was generally careful to abstain from deeds of violence itself. The fighting ecclesiastics whom we sometimes meet with were usually men of noble family who sank the priest in the gentleman, and their martial performances were considered a disgrace (if anything in those days could be a disgrace) to their profession.

Together with the orders of chivalry, we find introduced two great characteristics of modern, as contrasted with ancient civilization—courtesy in war, and deference to the fair sex. There can be no hesitation in fixing the source to which these are due: they are evidently owing to the influence of Christianity.

The laws of war among the ancients justified the commission of almost any atrocity. The heroes of the *Iliad* butcher their enemies in cold blood and expose their bodies to the foulest indignities. Captive princesses are sold for slaves and helpless infants deliberately massacred.\* This is indeed a picture of the earlier ages of Greece, but the pages of later historians convince us that no important change in this respect subsequently occurred. On the principle that the greater includes the less, he who went forth to destroy others was supposed to forfeit with his life everything that was his. Hence the scenes of violence, that seem to us so fearful, made comparatively little impression on the mind of a Greek, and even the virtuous Thucydides relates the most horrible atrocities with the utmost coolness.

Milder feelings came with Christianity, and actively developed themselves in spite of the superstitions which abased it. A common religion united men of different nations, and taught them to consider each other as brethren of the same family. Hence the humanity and even courtesy in warfare which so eminently distinguished the Knights. War was indeed the settled business of their lives, but war with fellow Christians was made for the sake of peace—to subdue the offenders to a sense of their wrong, not to destroy them.†

From the same source sprang the refined feeling of gallantry which was so proud a boast of the chivalric era.

\* Il. ix. 592, xviii. 175, xxii. 60, sqq.

† In considering the change a great improvement, I am following the general opinion. An eminent writer of the present day has indeed, in one of his earlier essays (*Knight's Quarterly*, vol. 3. p. 295), maintained that "war is never justifiable but under circumstances which render courtesy impossible." Allowing this to be the case in the small republics of Ancient Greece, where each man was a sensible fraction of the community, it cannot surely be predicated of the larger nations of Modern Europe, where it is next to a moral impossibility that every man should feel that deep personal interest in any war which alone can palliate proceedings so sanguinary.

Woman, regarded by the Ancients as a mere piece of household furniture, and by the Mahommedans as a plaything, was elevated by the Christian dispensation to her proper place in the social sphere. No other adequate cause can be assigned for this—the most marked trait of *real* civilization. An attempt has indeed been made to ascribe it to a Teutonic origin; and we are told of the deep feelings of veneration which the ancient Germans alone of all the heathen world entertained towards the fair sex. Unfortunately for this hypothesis, we have no satisfactory reasons for concluding that the picturesque account of Tacitus\* on which these opinions are founded, is anything more than a fictitious narrative, designed to satirize by contrast the manners of his own dissolute countrymen. Such a device has been too common in all ages of literature to allow us to attach any *prima facie* improbability to this supposition, while it is strongly borne out by internal evidence.

If our theory respecting the establishment of the orders of knighthood be correct, viz. that they were necessary institutions growing out of the disturbed state of society in Europe, we may naturally expect to find them first springing into existence in that country which suffered most from the evils of anarchy. It is not very easy at first sight to decide to which of the nations of Europe we ought to assign this bad pre-eminence; but on a careful inspection, we shall not be much out of the way if we name France as the country which in the eleventh century was most destitute of law and most exposed to violence. The confusion caused by Charlemagne's death, and the consequent dismemberment of his mighty empire—a dismemberment only equalled in rapidity and completeness by that which befel the similarly accumulated empire of Charlemagne's prototype, the mighty Alexander of Macedon—was augmented to a fearful extent by the incapacity of his successors, the consequent change of dynasties, and the continued invasions of the Normans. The king's authority extended but a few leagues around Paris; the rest of France was governed by whoever happened to be the strongest. The kingdom was one scene of violence, pillage, and oppression. At length we find that

\* Germania 8. Inesse quin etiam sanctum aliquid et providum putant, nec aut consilia eorum aspernantur aut responsa negligunt.

some poor nobles united for mutual defence, and for the succor of the helpless, and pledged their faith to each other, invoking God and St. George to their aid.\* Simple, austere, and persevering, they soon won a distinguished reputation. Their brotherhood was ratified by popular applause, and sanctified by the blessing of the Church.

Such was the first phase of Knighthood—exactly what the nature of things might lead us to suspect that it would have been. Thus it continued for more than a century, and after this type it is probable that the other orders would have been formed; but a grand movement, religious and military, took place, which introduced a new element into the constitution of this society. The Crusades came. At the bidding of an enthusiast, the armies of Europe were poured forth upon the East in the vain hope of exterminating the Moslem, and recovering the Holy Land. A new direction was given to the enthusiasm which had been kindled in a more rational but less specious cause. Who so fit to undertake the recovery of the Holy Sepulchre as those whose pure arms were devoted to the defence of injured innocence? Who so fit to chastise the infidel as those who had always made war on the robber and oppressor? *That* was a good cause, but *this* emphatically a sacred one. The new orders, therefore, were religious as well as military, and this circumstance strengthened them both externally and internally; externally, by giving them more character and dignity in the eyes of the people; internally, by rendering it possible to impose upon them a stricter discipline and a more complete subserviency to their heads than would otherwise have been practicable. Their value as a military police in defending the newly acquired kingdom of Palestine was speedily recognized. No individual European power could have raised so efficient an army for the purpose. They were therefore encouraged in every way, being favored with exclusive spiritual privileges and extraordinary temporal advantages.†

There was another war with the infidels of more immediate

\* See Nodier's Introduction to Sainte Palaye's "*Mémoires sur la Chevalerie*."

† Matthew Paris assigns 9000 as the number of manors or lordships which the Templars had at their disposal, besides an uncertain but large revenue from the donations of the pious.

importance to Christendom, though not so considered at the time—the war with the Moors in Spain. The efficacy of chivalrous associations in one holy war having been already experienced, it was natural that it should be tried in this instance. The Spanish orders were accordingly formed, and doubtless they greatly contributed to the final expulsion of the Moors from Granada. Like their prototypes, the Templars and Knights of St. John, they gained great wealth and power, so that, according to one historian, the Grand Master of the Order of Saint Iago was the second man in the kingdom.\*

The natural consequence of these things ensued. As the Orders increased in riches and authority, luxury, ambition, and a host of other vices crept in upon them. Their discipline, nominally as strict as ever, was gradually more and more relaxed in practice, till at length their vows of poverty and chastity became, virtually, of about as much effect as the laws of Alabama and Mississippi legislators, who pass enactments against concealed weapons with bowie knives at their backs and dirks in their pockets. A different state of things, too, was approaching. The feudal system was breaking up, and something like regular government forming. Society was becoming less like a camp, and laws could be made with somewhat more certainty of their being enforced. Thus, while the Military Orders themselves became less able to perform their original duties, the causes which had rendered their establishment necessary were also passing away. There was a double reason for their decline and fall.

The Crusades ceased at length, not so much from pure exhaustion as because the world was growing wiser. The wars in Spain ceased also, though with a more favorable termination to the Christians, and the Knights were deprived of what had long been their chief pursuit. Some confined themselves to their subordinate duties; others substituted for their former vows still more romantic and extravagant ones.† But the abuses which had prevailed among them had made the public glad of a pretext for finding them useless, or declaring them pernicious.‡

\* See Robertson's Charles V. p. 288.

† *Ib.*

‡ The mysterious circumstances attending the destruction of the Templars, especially the remarkable ease with which it was accom-

Whether the loss of the Holy Land should be considered as tending to the downfall of the Military Orders, will depend partly on whether we consider the Crusades to have advanced or retarded the progress of European civilization. Perhaps we might, with at least equal plausibility, reverse the common hypothesis, and maintain that the loss of Palestine was owing to the decline of the Orders. At any rate, we should do wrong to assign the recovery of Jerusalem by the Moslems as the sole great cause of the decline and extinction\* of the orders of Knighthood. That event came about in the natural course of things : nor is it an event to be lamented. They had done their work. A more settled state of society was approaching, when laws and magistrates were to stand in no need of irregular assistance. The Knights' occupation was gone, and with it most of their pristine virtues ; so that it was well, even for themselves, that they perished as they did. To mourn over their downfall, is to lament the progress of civilization. It is to grieve because the boy grows up to manhood, the forest is cut down to afford space for the city, and the savage retreats to make room for the civilized man.

plished, considering the great strength of that body, certainly seem to favor the suspicion that they had deservedly incurred great public odium.

\* We say *extinction*, for they are virtually extinct, though the office of Grand Master of the Temple nominally remains even at the present day.



**"ON THE INFLUENCE OF THE POLITICAL MOVEMENTS OF  
THE LAST HALF-CENTURY ON THE LITERATURE OF  
THE SAME PERIOD."**

It has been a favorite study among thinking men of every age to trace the links which bind together the several branches of science, and the relation in which these stand to the discoveries of moral truth. How deeply fixed in our nature is the root from which this tendency springs may be proved by the heartfelt pleasure which even the most listless show, on hearing of some new and more general law which may bring into harmony, phenomena hitherto irreconcilable. But the interest we feel in the subject, heightened as it is by the success of our researches, and the growing taste for metaphysical studies, is not deeper than that felt by the earliest philosophical enquirers. To them this principle appeared the germ of all philosophy, and the assumption that it was to be the starting-post of their investigations, instead of the goal which, if ever reached at all, must be reached by long and tedious steps, was their vital error. Among other reasons which might be given for the fondness with which they clung to this idea, perhaps not the least powerful was, that their attention was never called away from the subject in which they were more immediately engaged, to watch the workings of principles analogous to their own, in the other developments of human thought and action. They held the world of science and literature to be separated by an impassable gulph from the world of politics, and while deeming themselves inhabitants only of the former, they little knew that their thoughts could not fail of influencing, and in their turn being influenced by, the inhabitants of the latter. But who can wonder at the oversight? Often opposed, and almost always objects of suspicion, to the other citizens of their states, how should it have occurred to them that, despite all this, both parties had much in common which neither perceived, and were mutually modifying each other's sentiments.

To enter into such speculations, required more facts on which to generalize, than they had record of, and habits of thought to which they were strangers. And if we have attained these habits,—if history, when she acts only the part of “Time’s slavish scribe,” loses half her charm ;—if the simple stories of Herodotus and Froissart have hardly magic power enough to chain down our minds from searching into their hidden meaning ;—if even the living characters of Thucydides and Clarendon appear but dumb shows to us till we have grasped the principles which each was unconsciously seeking to embody in his actions,—we can never forget that such solemn thoughts have been forced upon us by a long and painful education. We have seen again and again arise

“ Systems, each in its degree  
Substantial, and all crumbling in their turn ;”

till we have been driven to ask, whether there were no deeper truths hid beneath them, of which they were but imperfect symbols. We have seen the principles of men apparently withdrawn from the world silently revolutionize the whole of society ; and again the general tone of society showing itself in the writings of others, who boasted that they were the most free from its maxims, so plainly that we have learned to believe that the influence of none is to be wholly set at nought, and the still harder truth, that no man can stand so completely alone, as to free himself entirely from the influence of his fellow-men. This has now become so prominent an article of our creed, while the steps by which we have arrived at it, are so often overlooked, that it is held almost a truism ; and I need some apology for bringing before you “The Influence of the Political Movements of the last Half-century upon the Literature of the same Period.” But it must be remembered that, though these and their kindred thoughts are the heritage of all, yet each, if he would fully enter into them, must needs work them out for himself, and is therefore inclined to set a value on his labors, which intrinsically does not belong to them :—that each successive period of time throws fresh light upon the subject, and none more so than the last fifty years ; and that as the generation now entering into life, is the first which has lived amid none of the stirring scenes of this

period, we may well be pardoned, if we somewhat arrogantly fancy ourselves less warped by the alternate hopes and fears excited in our fathers, and therefore more fit to trace the effects both on their minds and our own.

Foremost in such a view as this, France claims our notice, as the centre of all these movements, and as having brought into distinct consciousness, throughout the whole of Europe, many elements of thought that were before lying unheeded.

There reigns through the whole of French Literature one common spirit,—a conviction of the want of something more expressive, more popular, than the productions of former ages,—of something which shall make more use of truth, and be less startled by what may at times be tinged with coarseness. The light in which the question is looked upon by the French, and the feelings they entertain, may be gathered from a passage in one of the Lectures of Villemain, delivered at Paris. "May you have," he says, "a Literature of Genius, but certes, you will have a Literature of Liberty, less scrupulous in its language, less polished in its forms, brusque, familiar, capricious. I feel no regret about it, for it is not the stern correctness of Port-Royal, but the sophistical elegance of the eighteenth century, that we are giving up for these lively and new allurements."\*

Villemain has evidently in his eye, as one of the instances on which he founds his remark, a species of writing, of which the elements may be detected as early as the days of Richelieu and Mazarin, though never till the Revolution did they appear under a distinct form—*La Littérature Extravagante*. It is, in one word, an embodiment of all the trifling feelings which mingle themselves with the deep realities that gave rise to that crisis. In the garb of *Philosophic Tales*, the writers put forth light theories on the relation of man to external nature and society, fraught with the greater harm, because they leave out all that is serious in the subject, and thus draw caricatures of truths which have of late years more powerfully awakened the attention of all. It is at best a very hazardous experiment to teach men morality in "love-sick tales," and to spin philosophy in

\* Villemain, *Cours de Littérature Française, Tableau du Dix-Huitième Siècle*, 21me Leçon, p. 499. 8vo. edit. Bruxelles.

"speculative cobwebs;" but no excuse can be made for those, whose lessons teach only what their hearers wish to learn, and who seek, under the pretence of describing scenes of real life, to bring into contempt every tie that fetters their idol of Human Liberty.

To say, however, that such writings have found many readers, would be giving but an imperfect description of their influence: it must be owned that there is in them very much to render them attractive. They are addressed to Frenchmen, who even at the foot of the guillotine seem hardly able to divest their minds of the thought that they are actors in a great farce: the language, above all others, affords scope for epigrammatic and pointed sentences; nor can we forget that every page of French History has had its romance of love and intrigue, and that these form often the only clue by which it is to be understood. It would scarce, then, have needed a prophet to have foretold from the symptoms of earlier French society, that this would be the tone of feeling that would succeed, when any great crisis swept away the whole fabric of feudal institutions and habits, without replacing anything in their stead, among men who had never been accustomed to associate all that is religious and deep in our nature with the word "Home." The very remarkable individuality combined with the unfeminine character that distinguished many of the ladies who figured in the literary coteries of the latter part of the last century, paved the way for the dogma so popular in the Revolution, that the duties of the sexes had been unfairly divided, and that in the new *era*, these distinctions were to be done away. The natural reaction has followed—"a contempt for chastity, and a contempt for woman." This contempt enters largely into the literature of which I am speaking. It is not expressed in words, but we see it in the false dignity they give to passion; in their low view of womanly virtue; and more than all, in the lavish use of a flattery, which none would dare to utter, who did not feel that he might confidently reckon upon hearers degraded enough to listen.

Side by side with this has grown up another branch, bearing far fairer fruits. We should indeed be wronging our French neighbors, did we ever forget that there is among them a chosen band, who with wakeful zeal keep

alive the flame on the altar of Truth ; and to whose guardian care Religion and Philosophy have fled for refuge, till the cheerless void which folly leaves behind it, shall have led men to rebuild their ruined temples. I know of no more striking literary effect of the Revolution than the growth of the modern school of French historians, and the peculiar turn their researches have taken. Led to distrust the despotism of the ever-changing theories, which in their youth had been dinned into their ears, and had cost them so dear, they have betaken themselves to the facts of history, if perchance they might discern there some glimmering of the general laws which seem to mark the progress of human society. Consistently with this object they have examined the records of other nations more diligently even than their own, and not least those of England, as affording the best model of the features of European civilization. Such a search, conducted by energetic and earnest men, cannot fail of success ; at all events, of exerting a very powerful influence. They have explained much that, without their light, was dark in the annals of the past : by an almost seer-like power, they have pointed out principles before unnoticed, and a connection between events which, to less piercing eyes, seemed mere isolated facts. We can give them no nobler praise than that they have wiped away the stain, which Coleridge said attached itself to the French character, of pointing only to the pole of the present ; and their names will rank with that of Niebuhr, as having developed the law, that in every age there resides a spirit which gives to each feature its peculiar expression, and that it is the part of a great historian to enter into such deep communion with this, as to be able to sketch from the remains he may discover, the form under which it was clothed.

I have attributed the rise of the school of historians of which I am speaking, to the reaction that followed the French Revolution ; but we cannot follow their course far, without finding that their views have been modified by the principles of which it was the exponent.

They have been charged with laying too much stress on the "succession of events," and of attempting too little to throw light on the "feelings and characters of men :"—of forgetting all that constitutes the individuality of human beings, in tracing the progress of idealized humanity. I own

that this is a charge too grave for any one lightly to bring forward ; but I have met with few who ever rose from reading the writers in question, without being painfully conscious that this is their tendency. At the very threshold of the Philosophy of History we meet with two phenomena, apparently in opposition to each other. On the first glance we see men using their liberty as uncontrolled agents ; but on a further view, some grand principle noiselessly working its way by the help of those who are the least conscious of the aid they are affording it. To the former of these it was that early historians gave their whole attention, and we can scarce wonder if, from the fear of falling into this mistake, these men have erred in the opposite direction. If we ask for other evidence of the fact, we may read it in the confessions of the writers themselves. In his speculations on the Prospects of Society in America, De Tocqueville intends that we should see a lurking reference to the actual state of France. He describes the tendencies of modern historians, under the characteristics of those who will arise in ages of social equality : —he points to their thirst for the discovery of general notions, their proneness to deny the particular influence of individuals, and the more fatal error to which these are steps, of representing the great crises of nations as in no wise owing to their own free-will, but only as so many links in a great chain, forged by a blind fate, or at best an inflexible Providence, to trammel the whole human race. On no one of the subjects of his book does he speak with more warmth than on the unbridled passion of his countrymen for general theories : while he couples with this acknowledgment an indirect protest against an Englishman's censure, by referring to our aristocratic feelings as rendering us unfit to enter heart and soul into such a line of thought. But however he may deny our power to sympathize, and therefore our right to judge, he will join with us in attributing this tendency to their Revolution. And the contrast between its principles and those of the Reformation, or of our own " Great Rebellion," supports this view. The epithets " political " and " religious," by which we commonly distinguish them, are but faint expressions of their relative characters. The former was a proclamation of the rights of individual men, whose only bond of union was, that they had learnt to take a personal

interest in the questions at stake;—that they had felt the change which its preachers solemnly declared to be a change from death unto life. But the character of that change is nowhere so exactly described as to put its features beyond debate. Hence arose sect upon sect, each of whom imposed new requirements upon those who sought initiation into their body, and thus drew a narrower circle to enclose the chosen few. In the case of the French Revolution all this was reversed. It proclaimed the rights of men as partakers in a common nature, and called them therefore to be partakers in a common society. They rejected the system of Christianity, because it added conditions as necessary to a share in its benefits. From the Discourses of Rousseau to the new Theories of Government which visionary enthusiasts are daily putting forward, we see through all one ruling idea, that society is to be founded on the most general principles of Human Nature, so as to be, if possible, co-extensive with mankind. The watchwords which have summoned men to action during all this period have been Reason, Will, Liberty;—names which none could pronounce without feeling that they appealed to himself. Now it is amidst such scenes as these that the Historians of whom I am speaking have been brought up, daily becoming less able from the “system of fusion” at work around them to discern the traces of individual action, but accustomed from the first dawn of their speculations to hail any apparently perfect generalization—any abstract truth. And if it be remembered that the political theorists who lived about the times of the earlier revolutions, the only men who can fairly be brought into the comparison, had one prominent characteristic in common with the politicians of their day; that at the very outset they introduced limitations into society, by founding it on principles not strictly natural; I think I cannot be charged with being fanciful in trying to discover an analogy between the widely different leading idea of the French Revolution and the tendencies of the school to which it has given birth.

I have devoted a large share of the time allotted to me to the case of France, from the wish to look on its Revolution as at once the date and the type of a great awakening throughout all Europe. It had this further right to our attention. From the violence of the storm which swept

away the old Institutions of the Country, the national links that unite one century with another have been snapt asunder; and the "new order" is so completely the offspring of the time that its writers complain they are separated by centuries from men almost their contemporaries. When we turn to Germany and England, we see a different picture. Among us the elasticity of a well balanced Constitution, and in the former case the number of States into which the land was divided, and the consequent impossibility of combination, together with a natural indolence of character, prevented so tremendous an outbreak. We are not then to expect to see a literature grow up which shall turn man's life into a jest, or even engage itself in a search after the irresistible laws of destiny. The cry that went forth was the same as had aroused France, that man has rights as a Spiritual Being: but among a people who, like the Germans, have so few temptations to enter into public life, it sounded only as a call to dive into the mysteries of their Inner Nature. And the first discovery that met their sight was that they were possessed of powers which the popular doctrines in Literature and Religion did not call into exercise. But when they looked further, they found that every form, whether of Nature or of Art, which the Spirit of Beauty had ever animated, had spoken in a voice peculiarly fitted to this mental organization. Gathering hope from this insight into the fitness of the Constitution of the world, to the beings whose probation is going on under it, they sought to portray in writings, of which the tale of Wilhelm Meister may be taken as a specimen, that the attempt to realize these powers has a purifying tendency, calculated to lead those who follow the guidance of the light thus gleaming on their path to the perfect day of a Spiritual Religion.

Now while this doctrine seems to me to contain all that is most beautiful and true in life, I must not shrink from confessing that as far as my thought and observation have led me, I think I can trace in it the germ of the varied forms of religious belief so rife in Germany. I should be treading on very delicate ground if I tried to follow out this remark into all its ramifications. I will only venture to say, that if it be true that the highest state of Human Nature consists in the harmony of all its powers, and if the attempt to establish the



worship of Religion on the ruins of that of Beauty and Nature, degraded man and turned Christianity into a lifeless formula; I may be justified in fearing that there is an extreme on the other side, to which the reaction may lead,—more dangerous, because appealing more directly to our enthusiasm and affections.

But we must not confine our view merely to this feature. We cannot pursue our inquiry far without perceiving through the whole of the German Literature of the period the effects of an absence of nationality. They may have been heirs of one faith, and have spoken one language; but these influences are not so powerful as to counterbalance the disunion arising from the rivalries of petty Barons, the circulation of a different coin, and the daily jar of material interests. It is not enough for men to be possessed in common with high ideas, but they need a centre round which their opinions and their very prejudices may circle, in order to give stability to their character. We shall not be able for many years fully to test this assertion, till we have seen the effect of the "Commercial league" upon Germany: and even this will be a poor substitute for national identity, unless it should prove only the first step to a more complete union. I cannot help then suspecting that we must attribute to this cause the want of harmony which, we are told, those "most acquainted with German Literature complain of as its greatest defect."

I have yet to notice a more prominent characteristic. In the writings of a revolutionary age we may expect to see men laboring to express their consciousness of a struggle going on within as well as around them. And thus we find it to be. If I open the *Faust*, I have before me a story originally intended to show the fatal effects of plucking off the forbidden tree of Knowledge, altered to teach that a good man will inevitably wander in doubt, but that amidst all his errors he is under a guidance which will ultimately bring him into the right path. Mental struggle is written on every page of the Drama. Learning, Power, Society, and Love—every object for which man lives—is successively turned by the Evil Spirit into an instrument for silencing the reproof of conscience; but the still small voice is finally heard, because it speaks by a power which is not its own. Lest the lesson be mistaken, or we fail to draw from it the

comfort Göthe intended it should give, Mephistopheles is introduced in the prologue suggesting the impossibility of it, and the answer is put into the mouth of "The Lord."

## MEPHISTOPHELES.

"What! your servant? Faith, he serves  
Your highness in the strangest fashion; why  
The fool seeks not on earth his meat and drink—  
His mind's a ferment,—whoop away in space!  
He has a kind of inkling of his folly;  
Fain would he snatch the brightest stars from heaven,  
Fain try the keenest raptures earth can give;  
Yet all things, far or near, would not suffice  
To calm the awakened longings of his heart.

## THE LORD.

"He serves me in a perplexed labyrinth;  
But I will lead him to the open day.  
So long as he exists upon the earth,  
So long is no attempt forbidden thee.  
Man on his struggling pilgrimage must err.  
Enough. Power over him is given thee.  
Turn thou that soul from its original fount;  
So thou canst seize him on thy downward path,  
Conduct him with thee. Shame shall weigh thee down,  
When thou art forced at last to acknowledge this;  
'Good men in their dark strivings, come what may,  
Swerve not a tittle from the good man's way.'"<sup>\*</sup>

Still more clearly is the struggle thus described displayed in Schiller. It has been remarked by Friedrich Schlegel that the passion and sublime earnestness of his scepticism, the diligence with which he applied himself to examine his doubts, and the vivid exhibition of all these feelings in his writings, combine to make him the most striking instance we could select of the inward conflict that was going on in the men of his generation. It would be unjust to leave the final issue unnoticed. If the contest of his youth fit him for a type of a state of doubt, we may gather from the self conquest and peace of his later years that he is not less fit to be held up as a realization of the truth which Göthe taught.

If we now pass on to England, we see the spirit thus

<sup>\*</sup> I have used the translation of the Prologue of Faust contained in a small volume called "Giotto and Francesca, and other Poems," by A. A. Knox, a Member of the College.

described breathing itself forth in the works of the Poets whom we commonly class under the psychological school, and through them shedding its influences on all the Poetry of the day. It is very difficult to make a definition which shall describe the resemblances between men apparently so dissimilar as Wordsworth and Shelley: but they have in common the property of having made their own mental history—in a word Self,—the subject of their poems. I would not for a moment be thought to imply in the use of the word Self any charge of vanity. The intensity of their passion, and their restless search for peace—the chords which their works have touched in the hearts of all who have studied them, and the rapidity with which the contagion of their style has spread—all preclude such an idea. I do not believe they could have written otherwise, or even if they had, that they could have found readers. But still this peculiarity separates them widely from all former poets. If we take any of our early tragedies, Hamlet for instance, in which the conflict of life is more fully drawn than in any other, we find the strife in the mind of the hero distinctly made subordinate to the great contest in the world of which he is the representative; but if we turn to any of the school before us, the difficulties of Nature and Society seem only to exist in order to minister to the agony of the Poet's mind. And even if they have surmounted their doubts, and have attained

That blessed mood,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened,

the conquest is but for an hour; and they again labor under the "burden of a mystery," which they seem unable to describe in human words.

But I wish to direct your attention to the form as well as to the subject of their writings. I think it may be said without hesitation that no member of the school has produced anything which deserves to be called a great work of Art. To begin with the effusions of the chieftain of the body, the *Excursion* has in it passages of the deepest beauty and wisdom, but it would be difficult to say what each gains by its connexion with the rest, or to point out anything which betrays

evidence of Dramatic power. Open again any play of Shelley, and immediately it is plain that unless a great revolution comes over our stage, it never can be acted : yet it was the sense of the contest between Fate and Free Will, of which Tragedy is the expression, that was most deeply seated in his soul. Upon this his mysticism and his sceptical opinions both rested. The latter was a belief that man's will is in a state of bondage to an arbitrary and evil Power, whose slave it must remain till it re-asserts its own dignity ; the former is an ever-recurring assertion that Nature in her alternate storms and calm is sympathizing in the vicissitudes of the strife. On the only occasion on which he attempted to write for the stage, he grounded his hope of success on his having avoided displaying in the piece any of his own philosophical opinions, in other words, on having become an Imitator instead of a Creator. He was fully conscious of his deficiency, and it was not mere Humility, but a knowledge of himself and his contemporaries—which few of his greatest admirers have duly appreciated—that he was “too metaphysical and abstract, too fond of the theoretical and the ideal to succeed as a tragedian.” But in proportion as men contemplate the Idea of this contest, not its development in Life, and make themselves, not the world, its arena, the forms of Art lose their significance as symbols, and hence fall into disrepute. This has already happened to a degree in the History of Ancient Literature. I am inclined to believe that Euripides was to Athens what the psychological school is to us. Therefore is it that he represented men as they are, not as they ought to be—that he degrades mythical heroes into the dwarfish stature of every-day life—that above all he gives so much importance to chance ; because he found the Greek notion of Destiny, as involving even the gods, inconsistent with the consciousness that man's own breast was the centre of the struggle : thence came the philosophic gnomes that engraved themselves so deeply on the minds of his audience—and hence, too, the charm which the Sicilians felt on hearing their Athenian prisoners repeat, in the world-language of Poetry, the doubts which their own countrymen, the Sophists, had been the first to excite. But in the same degree that he fixed his attention on these points, he lost in unity of conception, precision of form, and all the external resources of his art.

There are many other questions connected with our Modern Literature, which, to carry out my original plan, I ought not to omit : but I fear I have already drawn too much on your time and your patience, and that in approaching to what is actually going on among ourselves, I can hardly say anything which none will be pained to hear. I must therefore content myself with sketching a hasty outline. If I am right in attributing the popularity of the psychological school to their having expressed the struggle which all felt, we are probably to account for the absence of a Theological Literature which shall be remembered in time to come as characteristic of the same period, from its writers having overlooked the examination of this feeling, or at least considered it of secondary importance when compared with the practical duties of their calling. To this cause it is that we are to assign it as a direct consequence, that men have returned to the early literature of their own or the universal Church ; forgetful that the symbols of thought in one age are not true for another, and that if they look for a key to their own doubts in the doubts of their ancestors, they must seek in vain.

From an apparently similar but in reality very different principle proceeds the revival of the Ballad and early Stage Literature of our country. The publication of so much that is dry and uninteresting, and the liberty of criticism freely given to all its readers, are indications that it is a species of Literary Conservatism ; not a reverence for the old because it is not new, but an acknowledgment that under the covering of what is ancient lives a spirit, itself undying, though the forms of its development are subject to decay, and are destined to be changed in accordance with the wants of the times.

It is never possible to separate the history of the past from a prophecy about the future. If the Literature of the last half century be, as I have said, founded on a state of mental excitement, the thought is immediately forced upon us that such a state can only be one of transition. To what then shall we pass ? I confess I do not sympathize with those who answer the question by pointing to the dark presages of evil that may loom in the distance, but I look forward to the future with earnest though unalloyed hope. Every age has had some difficulty peculiarly its own—some truth which it has been appointed to investigate and to guard : nor can we

hope to be exempted from the lot of humanity,—Doubt and Search. And when I listen to the restless questionings that are constantly echoed on all sides as to the real purport and efficacy of the Institutions in which our ancestors have enshrined the fundamental principles of Government—when again I look upon some sweeping away every religious symbol as fitted not for men but babes, and others reverencing them as though they could be objects of worship—and when I watch the complaint daily growing louder, that almost all modern Poets have mistaken the nature of the instruments with which they are to work, and the writings of earlier Poets gaining more hold, I fancy I recognize amidst the intricacies of Politics, Religion, and Literature, one common burden,—In what relation do the symbols of Art stand to the truths which they are intended to convey? We have seen that when Religion sought to express herself only in these symbols, she built herself a hierarchy, glorious while it lasted, powerful even in its decay, but crushing by the very majesty of the fabric man's spiritual nature; and when on the other hand she severed herself from this alliance with Art, becoming cold and lifeless; and we dare not avoid the conclusion that there must be some real relationship between them, in the proper adjustment of which the true greatness of both must consist. To seek out this connexion of Art and Truth is, I think, in our day the great duty of Philosophy. Nor need we fear for the result. Every fresh discovery that we make of the greatness of man tends only to exalt our idea of God who made him: every fresh glimpse we catch of the beauty of Nature, is but a new incentive to love that Beauty of which all others are an effluence: every fresh insight we gain into the symbolic meaning of man's relation to all around him, gives greater dignity to the most symbolic of all the mysteries of his History,—“that a God once tarried in his image,” till at length we shall learn to feel the meaning of Göthe's lines:

“As all Nature's thousand changes  
But one changeless God proclaim,  
So in Art's wide kingdom ranges  
One sole meaning, still the same.  
This is Truth, eternal Reason,  
Which from Beauty takes its dress,  
And serene through Time and Season  
Stands for aye in loveliness.”\*

\* Carlyle's Translation of Wilhelm Meister, vol. iii. p. 193.

THE PRINCIPLE OF LIBERALITY, AN ORATION, DELIVERED IN  
TRINITY COLLEGE HALL, FRIDAY, DECEMBER 15, 1843,  
BEING COMMEMORATION DAY.

So long as the situations and the prejudices, so long as the mental and moral natures of men differ, the principle of antagonism seems inseparable from the constitution of society. From our earliest years we adopt certain positive opinions. These are for the most part founded on faith, the germs of them having been implanted by association, or even by accident, before we were capable of reasoning; and our subsequent investigation of these opinions is usually rather a searching for arguments to confirm them, than an unbiassed inquiry into their truth.

For some time, however, these opinions are left to their full range. Most of the antagonism which the student may encounter is rather speculative than practical. His principles and sentiments meet with little regard, because either he has no means of putting them into practice, or on those occasions when he has, their exercise is confined to a small, and for the time being, an unimportant circle. But there comes a time when he turns over a new page of existence. He steps out into the world. What was before the mere food of fanciful speculation becomes daily matter of practice; and visionary opponents are changed to tangible and substantial obstacles. I speak of the majority. Some there are indeed who never emerge into anything like practical life; who enjoy their cherished opinions by themselves, who float down the tide of secluded contemplation, undisturbed by the din of the busy world. But these are the exception, not the rule.

Such being the case, it is surely a matter of no small importance to every young man in what spirit he begins to act upon his opinions and put his antagonism into practice.

In those old times which it is now so fashionable in some quarters to laud, there would have been no room for the admission of such a question. The point aimed at in those

days was not how far antagonist principles might be modified or checked, but how one's own might be rendered triumphant, their perfect correctness being taken for granted. The claims of reason and argument were but little attended to in the deciding of disputed questions, the "ultima ratio" being in those days the "sola ratio."

But this state of things is happily changed. Rival factions deluging the land with blood have subsided into political parties, who fight their battles at the polling stand, and discharge their fury in harangues; while religious sects, instead of using the rack and faggot as instruments of conversion, are compelled to be satisfied with expending their energies in the less destructive and at least as convincing conflict of tracts, pamphlets, and reviews. It is not unnatural that such an age should give currency to that secondary sense of the word *liberal* which has now almost become its primary.

It is a fact not to be disputed that this term has been sadly misapplied. Assumption on the one hand, and I am sorry to say rejection on the other, have caused it to be very generally assigned to revolutionary or movement principles in politics, and sceptical, positively or negatively sceptical, opinions in religion. It can hardly be necessary for me to say that I have nothing to do with the term as applied or misapplied in this sense. For who that has read moderately, or reflected at all, can fail to perceive that as much tyranny may be exercised in a democracy as in a despotism; that the intolerance of infidelity is as great as that of bigotry? Others there are who misappropriate the name of Liberal, querulous and discontented men who prefer all countries, all institutions, all churches to their own, and show their liberality by indiscriminate abuse of all around them. It is no wonder that such men have brought the word into a sort of disgrace.

But does not the very existence of these counterfeits show that there is a true coin somewhere, however sparingly it may be distributed? Is there not such a thing as real Liberality? And if there is, what are its characteristics? How shall we define it? On what is it founded?

I answer in the first place, *the liberal man is he who does not believe in his own infallibility.*

Many will doubtless be disposed to think that this defini-



tion is a very imperfect one, that the limitation which it lays down extends but a very little way. Why, who does believe in his own infallibility? How any man would be scouted who should pretend to make such a claim! Very true, and so a man who openly professes himself an infidel meets with a great storm of indignation, and yet I fear there are not so very many real Christians among us. To decide this question it is not necessary to enter into any recondite metaphysical speculations: we have only to read the journals of the day, and listen to the assertions of the political and religious parties, to be convinced that the number of individuals who in their own hearts admit themselves to be fallible is not so very large.

Look at the contests of political parties. What a multitude of intricate questions are connected with the policy of a great nation, questions hard to settle in theory and still more difficult to adjust in practice! There is not one of them that has not great authorities on both sides; on both sides facts are adduced, on both sides an alarming quantity of statistics is presented. Yet we hear men proclaiming that their particular measures are the only ones that can save the country, and that any others must sooner or later bring on disgrace, misery, and ruin. Does not this look very like an assumption of infallibility?

And if such is the case in politics, is it not equally so in religion, a subject on which one might suppose *a priori* that men would be particularly cautious and self-distrustful? How many there are who dogmatically pronounce, not only upon all questions of doctrine, but even on the minutest points of church government and discipline; and summarily eject from the pale of the Church Catholic all who presume to differ from them, regarding them as little better than infidels. Surely these men must consider themselves infallible, or they could never pronounce thus unhesitatingly on the dearest interests of their fellow mortals.

Indeed I can see but one other alternative, viz. that all these disputants are acting a part in which they do not believe, that there is no real earnestness in party enthusiasm, that all partisans are positive impostors. Surely every one must shrink from so misanthropical a conclusion. I at least, for one, can never assent to it.

Still it may be urged that though what I have laid down may be predicated of the leaders of party, it is utterly inapplicable to the herd who follow in their track, and constitute the great bulk of contending factions. The village politician who pins his faith on his landlord or his editor, and can only "say ditto" to some superior, the Romish peasant who looks upon his spiritual guide as the representative of God on earth and as holding the keys of heaven and hell,—how can it be affirmed of these that they have any notion of their own infallibility? Is not the very reverse the case? Do they not, instead of claiming too much, ask too little, and throw away their proper privilege of thinking for themselves?

Now paradoxical as it may at first sight appear, I do assert that the secret assumption of infallibility is predicable of those very individuals. For how is it that they give their leaders so unlimited power over them? why do they repose in those the leaders so implicit confidence? Is it not because they have in the first place, in despite of their better judgment, closed their eyes against reason and fact, and obstinately persisted in submitting themselves to this thralldom? The position that their leaders are absolutely right in leading, necessarily rests on the assumption that they themselves are absolutely right in submitting to be led. Your servile follower of party, your infatuated bigot, will not listen for a moment to you who hold contrary opinions. He will not concede that there is the shadow of a presumption in favor of your approximating at all to the truth. And why? Because, you say, he thinks it impossible that his leader should be wrong. Ah, but there lies at the root of that a belief that it is impossible he himself should be wrong in believing: and that is the foundation of his illiberality.

I am the more particular on this point, because a distinction which I consider to be in a great measure unfounded is frequently drawn between toleration in *action* and toleration in opinion. The practice of the former of these is said to be laudable, but that of the latter not only positively reprehensible, but absolutely impossible in the case of a sincere man. Now it appears to me that these two sentiments are most intimately connected with each other, the former being properly founded on the latter. Indeed, if toleration in opinion be wrong or impossible, I do not see what, except

some temporary physical accident, can be a reason or a security for toleration in action. If the king be absolutely certain that he has divine right, why should he not do as he list, if he dare? If any denomination of Christians be thoroughly convinced that they are *the* Church, and the only Church, why should they not put down all other sects as heretica, if they are only strong enough? If the people deem it proved to a demonstration that their voice is the voice of God, what is to prevent the majority from doing whatever suits them?

At the present day, in any country which pretends to be free, very general toleration in action is unavoidable. I owe a man no thanks because he does not put me into prison for professing opposite political opinions to his own, or bring me up to the stake for rejecting his construction of a passage in Scripture. The day is past when he could put me down by so summary an argument. He does his worst when he denounces me in the one case as an enemy to good order and government, and in the other as a heretic and a schismatic; and if he does so, I conceive that I have good reason to consider and call him illiberal.

I say again, then, that the Liberal man is he who does not believe in his own infallibility, and this on all accounts I consider the most satisfactory definition. Still it is not absolutely complete. A certain amount of objectivity seems necessary to make up the character of the true liberal. He must be able to put himself in the place of other men; if not to sympathize with them, at least to appreciate their sympathies; before he can decide impartially on their opinions, habits, and actions. The man who looks at everything through himself, who refers all that he sees to the standard of his own feelings, and associations, and habits, cannot judge correctly; however liberal he may wish to be, however liberal he may imagine himself, he will always be in some respects illiberal. This defect of the quality which for want of a better name we call *objectivity*, seems to be the cause of the inconsistencies which we frequently notice in the judgments of men who are generally very liberal. It is certainly the most fertile source of the errors into which very sensible and well-meaning men fall when they attempt to reason about the institutions of other countries. Almost all the mistakes

of travellers arise from their judging of the people whom they visit by a standard inapplicable to them.

In endeavoring, as I have done, to develop my idea of what constitutes a true liberal, I am aware that I have rendered myself liable to a serious accusation. It will be said that what I have described is not liberality, but indifference and apathy; culpable negligence on the most important subjects, or worse still, a time-serving policy which makes itself in the worst sense of the expression "all things to all men." I am fully prepared for the charge. It is what every moderate man must expect. Such reproaches, and bitterer ones, will be heard from those who cannot draw him aside from the straightforward road he has chosen, to wander with them in the gloomy mists of sectarianism, or to bask in the feverish sunshine of faction. They will be upon him on all sides like the Greeks about Teucer.\*

But it seems to me that the men who make these charges are either voluntarily blinded by the fury of party, or sadly wanting in natural discrimination. Does the possession of liberal sentiments, as we have defined them, incapacitate a man for holding opinions of his own? for expressing those opinions freely and firmly? Does it disqualify him for a partisan? Surely not. But it *will* keep his partisanship from running riot: it will make him think, and speak, and act, in moderation, and with charity, so that his very opponents cannot help respecting him. And I do believe that such a man will in the end (though he may not appear to do so at the moment) prove a more valuable auxiliary to the party which he adopts than a hundred brawling bigots. And to him who doubts it I would say, "I appeal to your own reason and practice. If you were anxious to make a convert either from your opponents' ranks or from neutral ground, whom would you send on this important mission? a creature of party, a dictatorial reiterator of dogmas, a retailer of stale sophistries? or a moderate man who sees that there are two sides to a question, and can always bring his antagonist to common ground?"

But perhaps I explain this point more clearly by an illustration.

\* "εἴτ' ἀπειθεῖν

ἤρασαν ἔρθεν κἀνδρα, σέβεις ἔρθ' ὅς σε σέ."—*Soph. Ajax* 724.

A member of a partially aristocratical community is persuaded that the second estate is the most important and valuable of the three governing powers. He is convinced that a rich hereditary aristocracy, supported by the form of a highly decorated monarchy, furnishes the most effectual means of encouraging literary merit, amassing works of art, and supplying a body of men whose independent wealth enables them to make the science of government their study, while it removes them from the danger or the imputation of venality; in short, that it ensures the stability and at the same time sustains the dignity of his country's government more effectually than any other institution possibly could. He is strengthened in these opinions by observing the baneful effects which the ultra-Democratic principle has sometimes produced. Under this conviction he sets himself against innovation, and opposes by all legitimate means everything that tends to a radical change. Let him do so: he has a strong case, and need never be at a loss for fair arguments. But I do not see how for this end it is necessary that he should launch out into indiscriminate abuse of democratic institutions under all circumstances whatsoever, retailing or inventing falsehoods about those nations who have adopted them, and maintaining in defiance of history and experience that the tendency of democracy is invariably hostile to the arts and graces, unfavorable to the development of great minds, and tending to make nations turbulent in peace and unprepared for war. I should rather be disposed to think that by making charges so easy of refutation he is putting arms into his opponents' hands. In short, I do not see how he will better his cause by being illiberal.

So on the other hand the citizen of a democracy believes that the institutions of his country are such as are best calculated to promote the greatest good of the greatest number, by giving all a fair start and conferring exclusive privileges upon none. He believes that class legislation is most likely to be prevented by having every class represented in the government, and that a share in political power is the surest safeguard of personal rights. Under this conviction he strenuously opposes all measures which in his opinion tend to introduce aristocratic ideas, or to plant the germ of a permanent aristocracy. Let him do so—he will always have

a good side to maintain. I do not think he can better it by uttering bombastic invectives against the aristocracies of other countries, or by claiming that democracy is the only liberal form of government, and that there is no medium between it and despotism. I am more inclined to believe that by such illiberality he will disgust all sensible men.

We have thus delineated what constitutes real liberality, and vindicated it from the charge of culpable indifference. But there still remains to be considered an important point. It is whether an individual or a nation can always, in popular phraseology, *afford* to be liberal—in other words, how far the principle of liberality is limited by that of self-preservation.

Such is the constitution of the world that many things from which we shrink in theory are forced upon us in practice by stern necessity. An obvious example is the case of war, which certainly appears contrary to the precepts of the New Testament. Yet Christian nations do go to war, considering that the avowed adoption of "non-resistance" doctrines would be setting a premium upon violence and lawlessness; and feeling that they have a duty to fulfil as members of the world, which demands that they should maintain their own existence. For a similar reason they may be forced to make very considerable deviations from the ideal standard of liberality. Thus if a particular sect or party are found to have been invariably opposed to the cause of liberty and toleration, and not satisfied with an equality, to be always seeking to establish a supremacy for themselves, it is justifiable in, nay incumbent on the majority, to withhold from them those privileges, which if granted they are sure to abuse. Again, it seems illiberal, looking at the matter in the abstract, to impose restrictions upon foreigners, whether they have brought their capital and enterprise to enrich a country, or have been driven to it as an asylum by the oppression of some less favored land. Yet when we consider the bias which men derive from being brought up under one set of institutions, a bias from which they can never be entirely freed, and the consequent misconceptions they are continually likely to form respecting other institutions, prudence seems to forbid that they should ever be admitted to the same privileges as natives. A lamentable instance of the want of

this prudence, and the evils arising from an excess of liberality in this respect, may be found in the conduct of the Anglo-Americans.

It may be remarked, however, that this is a mistake which men are not prone to commit. They are much more likely to fall into the opposite error. Nations and individuals are far more likely to injure others by the want than themselves by the excess of liberality. In short the existence of the limit to which we have alluded only proves that the liberal principle is, like all other principles, subject to abuse. But if because it is subject to abuse we reject it utterly, we shall indeed be committing a fearful mistake.

There are then two courses open before every man on his entry into practical life. He may swell the stream of party, fostering and encouraging his own prejudices and those of similarly constituted minds ; or he may seek to be liberal. In the former case, he will meet with applause from many, will never fail to find congenial spirits, and may for a time better his worldly prospects. But he is sadly mistaken if he supposes that he will grow a better patriot as he becomes a more furious partisan, or that he can ever make up for the want of vital Christianity by any attainable stretch of bigotry. In the latter, his motives may be misconstrued, and his interests appear to suffer ; but he will be consoled by the esteem of the select few who are able to appreciate his conduct, and what is far more important, by the consciousness of his own integrity. For he will be doing his duty as a citizen of his own country, and as a citizen of the world ; aye, and he will be doing his duty as a Christian. For depend upon it, it is not by anathematizing others and arrogating to ourselves exclusively the possession of sound doctrine, that we shall carry out the precepts of our religion—of that religion which tells us that “there abideth three things, Faith, Hope, and Charity, but the greatest of these is Charity.” Not that vulgar charity which makes a merit of ostentatiously bestowing on Lazarus the superfluities of Dives ; not the doling out of alms to the poor from the gates of monasteries ; but that comprehensive spirit of forbearance which becomes frail and fallible men, that liberal frame of mind which is best suited to those who were not made to judge one another.

## TO THE SENIOR DEAN.

"WHETHER THE BRITISH GOVERNMENT IS AS FAVORABLE TO  
ELOQUENCE AS THE ANCIENT REPUBLICS."

*Declamation spoken in Trinity College Chapel, March, 1844.*

SIR,

Such are the circumstances which have attended the nativity of eloquence in Britain, that, less than a century ago, it would have perhaps seemed new to start, and not far from paradoxical to hesitate on, such a question. At a time when the English language had attained all the polish of which it is susceptible—at a time when English literature has been said to have gloriied in a splendor which rivalled the Augustan age, and created its analogy in England—long after Shakspeare had comprehensively reflected human passion on his immortal mirror, and illustrated the whole range of its situations and diversities,—long after Milton had discovered in our language a capacity for the highest stretches of heroic poetry, and raised it by his subject to a height whither verse had never been exalted,—after Sir William Temple had shown all the harmony and flow, and Barrow all the energy and cadence, which an English writer may accomplish, Addison, in one of his Spectators,\* speaks of the British forum as incapable of eloquence, while he obviously regards the property as one of those peculiar to the antients, and to which our country had no more pretensions than it has to the climate of the Italians, or the language of the Greeks.

From this time a period of about forty years elapses. Fierce invective and vigorous debate had found their way into the House of Commons, under the reign of Walpole: and we have Mr. Hume entering into a lucid and agreeable speculation on the prospects of the British orator.† Even he continues to regard him as a character excluded from the

\* No. 407.

† Essay upon Eloquence, published before 1750.



British forum. Even he refuses to contemplate the alliance of modern eloquence and law. The image of the lively, the graceful, and impassioned Erskine, reminding men of Cicero as well by the beauty of his language as the public and momentous nature of the causes which engaged him, equal to any elevation above plain and ordinary argument to which rhetoric can raise speech, equal by his skill as a performer to the use of any figure which the boldness of his genius could suggest to him, despising the restraints of established coldness and inelegance which had fettered English advocates, until he converted our forum into the stage of a consummate actor, and the abode of an eloquence without a rival in its effect on audiences, its plausibility and pathos,\* its regularity of arrangement, its severe imaginative brilliancy,† its prodigies of rhythm—the image of his strain and his exertions was never present even faint and half formed to the philosopher. He only saw in the British Senate no enduring and insuperable obstacle to the growth of a more captivating and a more ambitious eloquence, while he comments upon habits among our Senators which seemed to indicate an audience little open to its power, and highly uncongenial to its aspirations.

These two writers have been mentioned merely to convey and to elucidate the kind of prepossession that existed, until it yielded to events against the probability of eloquence appearing in our assemblies, and competing with the relics of antiquity; against their fitness to receive and their disposition to encourage it. It is true that the prepossession did not exclusively depend on a belief that the nature of the British government was hostile to the progress of the art, or incompatible with its existence. The penetration and insensibility of Englishmen were often charged as its obstructions. Men would, however, have been little invited to examine whether it enjoyed an equal scope in a country where they were forward in observing on its poverty and languor, the low ground on which it moved, the restricted nature of its ambition, and in states where it had alone been brought to its maturity of force, polish, and dominion.

Mr. Hume may be imagined in his study while his essay upon eloquence engaged him, indulging in a distant admi-

\* See his *Speeches*, vol. III. 468–9.

† See his *Speech for Stockdale*, vol. II.

ration of a splendid but distinguished faculty; a faculty of whose old and glorious appearances he looked forward in doubt to the revival,—but whose stupendous possibilities he felt that it was beyond the destiny of modern genius to exemplify.\* He may be imagined smiling with amazement at the transcendent force which Demosthenes inspires into words in a manner that defies analysis: or sinking back into his chair overpowered with the harmony, the amplitude, and swell of Cicero, regarding all of them as utterly departed instruments, departed with the spirits that created, and buried with the men who wielded them. The thought of eloquence must have invariably transported him to the thought and recollection of antiquity. The subject would at once summon the Athenian and the Roman to his meditations. The former in his abrupt sublimity, the latter in his expanded blaze,† would rise upon him and absorb his solitude without the interruption of a single modern. The thought of eloquence must have inevitably conveyed him from assemblies of cold speakers and unanimated hearers, where measures were proposed without dignity‡ and governments assailed without rhythm, where men of influence addressed themselves to empty benches; and from courts of justice where passion seemed to be forbidden and ornament proscribed as encroachments on the sacred realm of uniformity; from these uninspiring scenes it would have conveyed him through ages upon ages in which eloquence has neither place nor shadow, by dynasty on dynasty which never saw that form of genius, by generation on generation which never felt that instrument of power,—it would have led him through the season of Italian freedom, and the era when Florence prospered and Boccaccio wrote, where he would have paused instinctively ready to decry the orator emerging from the midst of the dissensions, and engendered by the energy and turbulence which distinguished those troubled sanctuaries of arts, liberty, and learning, of which the most brilliant and not the least unhappy has been mentioned. Disappointed, however, in his search, unless perchance the doubtful figure of Rienzi § had arrested him,

\* See his Essay.

† Longinus de Sublimitate, c. XII.

‡ See the Essay.

§ It is remarkable that no records of Italian eloquence have come

it would have impelled him forward beyond the border of antiquity, nor suffered him to stop until the nearest seat of art employed to captivate assemblies, until the Roman forum had received him, where he would quickly rest himself while he mingled with the audiences, while he gazed upon the movements, and shook under the notes of Cicero.

Such a long and retrospective journey lay between him and the object of his study. In no less distant neighborhood was he able to contemplate eloquence. He could not summon the idea of Burke interceding for America with Parliament. The voice and eye of Sheridan, astounding, inflaming, and controlling the assembly where the orator was last to triumph, never rung and lightened in his imagination. The imposing majesty of Pitt, the freedom and the vehemence of Fox, the severity and fire of Grattan, to whom Liberty consigned her strongest accents, were no more granted to his visions than the graces of the accomplished advocate. Much less could he have figured, not one master rivalling the antients in the art which he regarded as their property, but the union of Burke, Erskine, Sheridan, Fox, and Pitt, all conspiring to illumine one age and one assembly : while at no other period, in no other language, under no other crown, Grattan, Flood, Plunkett, Curran, furnished a distinct and a coeval constellation. In short, Mr. Hume could not have imagined what our forefathers have seen, an age of British orators, of whom each was a master in his form and his department ; and of whom several, when due allowance has been made for the advantages which their languages afforded to the antients, may surely challenge a comparison with Demosthenes and Cicero themselves.

You will forgive me for these preliminary reflections on the late nativity of eloquence, and the splendid age of orators by which it was matured among us. Being called on to determine whether the British constitution is as well calculated to favor it as the antient forms of government, it was not easy to refrain from pointing to the time when the scanty cultivation and the feebleness, if not the utter want, of eloquence in Britain, as they would have forbidden all comparisons between antient and British orators, so would have down to us, nor the names of any reputed Italian orators except Rienzi.

discouraged speculations on the comparative amount of scope given to the art, in states where its power was extraordinary, and in one which it had barely visited. I have ventured to lay two circumstances before you, which the question, if it does not immediately demand, does readily suggest the statement of. The circumstance has been laid before you, that something like a disbelief in the possibility of eloquence arising in our assemblies, supported by the fact that it had scarcely yet attempted to inhabit them, prevailed up to the time of Mr. Hume, when the British name had reached the limits of its predominance, the British public of its refinement, and the British language of its maturity. The circumstance is also laid before you, that such a feeling has been since subverted and expelled by a phenomenon as new as it was brilliant and imposing, by an age of British masters in the art of adapting finished language to the purpose of impassioned thought.

Of one thing we are certain, that the British Government is not wholly unfavorable to eloquence, since it has occasionally permitted it to exercise a large dominion, and to flourish on an imposing eminence. It remains for us to consider not the proportion in excellence and power of antient and of English oratory, but the proportion of encouragement which the genius of the orator received under the antient Commonwealths, to that which the British Constitution seems calculated to extend to it.

Should it be incumbent on me to declare what I mean to signify when the word eloquence is used, I would understand by it the highest reach of oratory, that order of it by which human audiences are delighted and controlled to the furthest possible degree : or I would be content simply to define it as persuasive power. But if (and this is the alternative) the term eloquence be generally used in the sense of public speaking, it is obvious that, however strongly certain branches of it are encouraged in a system which forbids the cultivation of the highest,\* the art is most favored where the most incessant

\* It is at once admitted that the innumerable public meetings, elections of representatives, the multitudes of vestry-rooms and corporation councils, in Great Britain, in addition to the Bar and Parliament, create a stronger demand for mere speechmaking, and a larger supply of mere speechmakers, than the antient republics ever brought into existence.

and the widest scope is given to exertions in its highest reach. The same result will follow whether we interpret eloquence as speech, or the first order of it.

To begin the inquiry it is not important to consider all the legislative bodies of the antients. It need only be observed that no law could be introduced at Athens without the sanction of the great Ecclesia: while in Rome, enactments emanated from the Comitia Tributa and Comitia Centuriata. What is the result of these circumstances which bears upon the question you are considering?

It is that the antient orator was called on to address excitable and fluctuating masses as supreme arbiters on questions of the first importance to the state. It may be asserted that mob oratory is not excluded by the British constitution. But for what purpose is it resorted to, and to men in what position is it addressed? To crowds miscellaneously collected, chiefly out of classes who have no legislative or elective privileges, and with the vague purpose of diffusing certain principles, and securing popular support: or it is designed to stimulate a meeting where unanimity prevails, and where the speaker is surrounded by his supporters. Surely it must be at once admitted that such assemblages bear no analogy to the democratic bodies of the antients. The grand incentive of the orator is furnished by the power of his audience. They may grant: he implores. They may refuse: he deprecates.—A mob collected round a hustings has nothing to grant or to refuse, except its acclamations and attention. Supporters are not objects of persuasion. It is true that if rival candidates for seats in Parliament encountered and addressed the whole body of electors, uncanvassed, immediately before the poll, a scope to eloquence would be created which has no place in such proceedings. But such a scope was afforded by the demos of Athens and the Comitia of Rome.

Let us only consider briefly the nature of the first assembly, while we bear in mind that Demosthenes must be considered as its offspring. It was a legislative body, supreme in its decisions, large in numbers, and unsettled in disposition; composed on the one hand of excitable materials, possessed on the other of that distinct power which inspires all true efforts of the speaker. Before such an audience the masterpieces of

Grecian oratory were displayed. The same description will apply, for the most part, to the Comitia. Now suffer me to point out what bodies possessed of power to determine them are addressed on State affairs in England, and on what account they furnish less scope for eloquence than these legislative bodies of the antient Commonwealths afforded. It has been shown that the large assemblies of our populace have no power to be directed. This power I again observe is essential to the efforts of the orator. What else could have given rise to the Philippics of Demosthenes? What else could have created the eloquent and polished speech in favor of the Manilian law? No admiration of the general, however fervent and unbounded, would have inspired Cicero with the same eloquence in favor of his command: no fear of Mithridates, however overwhelming and sincere, would have given him the same force in enlarging on the dangers to which Rome was exposed by his hostilities before an assembled multitude, without authority to regulate the one, or power to provide against the other. To what else are we indebted for the bold and triumphant opposition to the popular designs of Rullus, but the power of the audience to defeat them? The detestation of the tribune and his law would have failed singly to produce it. Let us inquire therefore into the nature of the bodies in Great Britain, which, as they are possessed of a legislative supremacy, are so far calculated to give a basis to the orator.

Sir, it is not enough to say that their ingredients are infinitely less fluctuating, infinitely less excitable and flexible, than the masses who composed those assemblies of the Antients to which I have referred you.—It must be remembered that they listen with a knowledge fitted to anticipate the speaker, and a prejudice upon the subject of his discourse, which eloquence can hardly modify; above all, they meet upon a level of education and of rank. They are both assemblies of debaters. In Athens, the public orators addressed and influenced the commonalty. Attention should be called to the general effect of Party upon British oratory. As it is established, legislative bodies meet, but not in order to deliberate; speeches are delivered, but without an effort to persuade; Parliaments become converted into the arenas of a conflict in an art of speech—but an art to which persua-

sion is a stranger. Great perfection is acquired in it, without the requisites of lofty eloquence: great success in it commanded, but without opinions being controlled. The speaker rises to defend his conduct, to justify his party, and embarrass his opponents: he defeats the vigilance of adversaries who are laying wait for his indiscretion, carefully observing for a phrase which a cheer may turn upon him to his confusion; for some declaration which shall be the subject of a taunt; some principle which shall warrant interruption by its boldness; some view which shall justify derision by its novelty. Should these features be objected to, and distinct facts required in support of this alleged inflexibility, I may remind you that the speech delivered by Mr. Pitt, on February 21, 1783,\* which commanded universal admiration, and is perhaps the only relic of his genius fitted to impress an adequate idea of his powers as a speaker on posterity, was only the inauspicious prelude to the vote it deprecated, and the coalition it forbad. I may remind you that the Slave-trade survived effort after effort of the same admirable performer, abounding in the loftiest expressions of humanity, and impressively denouncing the continuance of an impious and inhuman traffic. Such is the effect of admired speeches in our Parliament. Where among the Antients could we find an instance of delight furnished by the orator, so far separated from persuasion?

What has been just advanced may seem open to objection. It may perhaps be urged that the assembly before which these exhibitions could be made, is calculated to favor eloquence of a very elevated order; that the fact made use of to establish that our Parliament precludes persuasion, although it does establish it, destroys the value of the circumstance. Two answers may be made to this. In the first place, you would probably allow me to assume as an abstract truth, that the prospect of persuading, the sense of persuasive power being exerted, gives an altitude and reach to oratory unattainable where these are wanting. Should this however be denied, the performances of Mr. Pitt, when their character and strain is really scrutinized, will themselves discover the extent to which the orator is restricted by the House

\* See Pitt's Speeches, vol. I.

of Commons. They may be regarded as illustrating what amount of elevation (in its ordinary phases) it permits eloquence to reach : it will shortly be pointed out how far eloquence has risen in it when its habit has been invaded and its nature overcome. Now, although Mr. Pitt was an extraordinary master of his art, his art was not the highest which eloquence includes. His speeches must be admitted to be rather neat and vigorous expressions of opinion, than great regular orations. What has he left to be compared with the relics of the ancient Orators ? What passage of which the reader feels an invincible assurance that it could never have been uttered, unless it had been previously composed ? It must be admitted, that with all his power he was rather a skilful and eloquent debater than a great and finished orator.\* Let any one consider into what he might perhaps have been expanded had his genius been moulded by the Assemblies which gave a theatre to Demosthenes and Cicero : or should this appear doubtful, let any one ask himself, for no longer than a moment, whether the two latter could have unfolded their vast dimensions in the British Parliament. A consummate specimen of oratory requires the concurrence of three elements—genius in the speaker, importance in the subject, flexibility and power in the audience. Mr. Pitt upon the Slave-trade may have done all the first two can possibly effect alone.

You will not suppose that because I venture to observe before you on the character which distinguishes our legislative bodies when regarded in the light of audiences, I have ventured to reflect upon them otherwise. To compass the inquiry you have instituted, it is unavoidable to point out what branch of oratory is promoted by their nature and construction, and to explain the causes which have encouraged and produced in them a kind of speech unknown to the ancients, while they have precluded that order of earnest and direct eloquence which absorbed the genius of

f \* It is not here intended to venture on a general critique of Mr. Pitt's eloquence, much less to assert that the merits of a speech depend upon the amount of preparation it betrays ; but only to show, that while the history of his efforts may be taken to illustrate (what is in reality notorious), viz., the inflexibility of the House of Commons as an audience, no proof can be drawn from the perusal of their remains, that the regular, the elaborate and polished art encouraged by the ancient Commonwealths, is admissible in that assembly.



Demosthenes and Cicero. It is unavoidable to declare that persuasion is not aimed at in our Houses of Parliament, or to leave undeveloped the important oratorical phenomena which the circumstance has generated. You will not suppose that because I have contended that the Athenian Ecclesia gave a more ample basis to the orator, I have ventured to imply that our Parliaments are less wise or less virtuous assemblies. Far from it. All bodies have their vices. The Athenian demos had far more unworthy and far more dangerous characteristics than that of being systematically deaf to the appeals of the orator. So far from its encouragement of eloquence being an indication of its merit, let me ask you whether, if it had not consented to its abasement, lost all sense of responsibility and all repugnance to reproach, it could ever have suggested the Philippics? What but the infatuated sluggishness and irresolution of his hearers moved the indignation of the patriot, and sustained the fervor of the orator? Could the Philippics have been uttered before a vigilant, a courageous and enlightened body? When was our Parliament in need of them? It must be deeply and miraculously deteriorated before Demosthenes could find a field in it. This, indeed, may lead us to the conclusion that the growth of virtue is unfavorable to eloquence. And doubtless, if collective and individual vice could be eradicated, the functions of the orator would be narrowed by the revolution. Doubtless, where there is more to be resisted, more room is given to his exertions. The followers of Sylla, by their inhumanity and avarice, the shameless manner in which they covered horrid crimes by more atrocious accusations, were able to awaken Cicero.\* Catiline sufficed to kindle--Clodius served to exercise, but nothing less than Antony matured him. The public enemy exerted all the vigor of his profligacy before the orator had displayed the fulness of his genius, and was standing on the boundaries of his art. The alleged atrocities of Hastings gave a new language, and a new eminence to Sheridan. The aberrations of a people, their murder of their monarch, their defiance of their God, the ruin with which dynasties and men and principles were threatened by a flood of revolution, fury, and licentiousness,

\* Cicero pro Sextio Roscio Amerino.

brought Pitt to the end of his development. The delinquencies of English ministers, the corruptions of his own audience, called Grattan into splendor and activity. Emergencies inflame eloquence. Emergencies imply guilt.

To return to the exact point before us, one ground of eloquence peculiar to the ancients, denied to us, has been insisted on. It is deduced from the nature of a portion of their legislative bodies. It would be readily allowed, if it had not been sufficiently established, that the British Parliament affords little scope to the persuasive art, while in Britain large masses of the people, who have no distinct authority, are addressed by speakers who have no distinct aim. Among the ancients, on the other hand, it was most important to persuade bodies whose capacity for being governed and excited was as boundless as the eloquence to which it gave its inspiration and its energy.

What scope, then, does the British government afford to oratory? Is it forbidden by our Parliament, and unavailing before our populace? Where then is its refuge? In what theatres did the age of orators exert themselves? on what arenas did they stand? What other audiences experienced their sway, and were smitten by their fascinations?

To say nothing of our forum, which it is not necessary, as will afterwards appear, to compare separately with the tribunals of the ancients, a few instances of British eloquence, selected indiscriminately from the senate and the bar, will solve this problem. And let it be observed, that although the British government may give a less ample and continual field for oratorical exertions than the governments of Rome and Athens gave it, extraordinary conjunctures and irregularities may have engendered specimens of eloquence in Britain equal to the examples these celebrated nations have transmitted to us. But it is remarkable that a survey of the occasions which have called our greatest orators to their highest pitch of power, shows more conclusively than *à priori* considerations the superior encouragement of eloquence involved in the government and institutions of the ancients. And, first, your attention should be called to the most extensive and astonishing display of rhetoric, or rather series of displays in it, ever witnessed by the British nation. The impeachment of Warren Hastings for high crimes and mis-

demeanors committed in the high capacity of Governor of British India—the impeachment of this individual by the Commons before the Peers gave rise to these performances. Atrocities directed against the natives he was sent out to govern, breach of faith, devastation and oppression, were the offences for which he was arraigned. But it is the nature of the tribunal appointed to pronounce upon his innocence or guilt which I should request you to consider. Men of rank, education, and exalted dignity composed it; but it was not indubitably secluded from the influence of party feelings, or indeed was obviously and inevitably exposed to them, by its size as well as its position. In short, it was a splendid body, far from inclined to be unprincipled, but of highly questionable impartiality. Magnificent appeals to justice, bold and eloquent attempts to kindle indignation and compassion, are irresistibly suggested to the orator by his want of faith in the tribunal. They would fall impertinent and vapid, or appear preposterous and wild, before a court known to be exempt from a single tendency towards acquitting or condemning, anxious only to consider and to scrutinize. A legislative body composed of more than three hundred members, divided into two parties and accustomed to the division in all its councils and proceedings, sitting judicially upon a trial instituted by one of those parties, partially supported by the other, and abhorred in high places—a trial which bore no inconsiderable resemblance in the eyes of many to a question of state policy, can have few pretensions, it is feared, to such a character.\* The accusers of Warren Hastings felt that something more was necessary than to state charges and establish facts—that an effort was required to convict. This feeling probably occasioned the labored and impassioned strain which they adopted, and which, when it became a habit, led them into some exuberance of rhetoric, perhaps little fitted to advance their cause and illustrate their sincerity. But how much more frequently did such a feeling occupy the Roman orator! How much more frequently would he be called upon to adopt a kindred strain? Reflect upon the nature of the tribunals to which Cicero addressed himself. Were they not usually composed of considerable numbers? Were they not

\* See Macaulay's Essay upon Warren Hastings for a full statement and defence of this opinion.

frequently corrupted, frequently intimidated, almost always biassed? Reflect upon the nature of the tribunal which tried Clodius for his sacrilege, and imagine the oration with which it would have been detained from Cicero, had he come before it as a prosecutor.\* What but the low moral standard of his audiences, their instability in justice, not determination on iniquity, their capacity in short for either, gave such an incentive to his genius, such a latitude to his exertions, and such an empire to his voice? On the one hand, should his cause be good, to awaken conscience and establish virtue, of which the former slumbers and the latter wavers in his audience, is the lofty function on which he enters. On the other, if his cause is bad, the interests of different classes, the position and prospects of the community, are perpetually employed to rule the verdicts and to captivate the feelings of the judges. Mr. Burke enlarges on the glory almost as much as on the justice of condemning Hastings. So Cicero defends Rabirius as a supporter of the aristocracy. So Sextius ought to be acquitted as the fellow-laborer of Cicero. But his speech for Flaccus goes as far as any to illustrate the large circle of persuasive topics which judicial laxity extended to forensic eloquence. There he sedulously labors to convert the court into a deliberative assembly. He tells them that the Senate and the Knights are represented by their body; to both of which they therefore are responsible. He boldly identifies the prosecution of the defendant with the conspiracy of Catiline, and calls upon the judges to defeat it: and at last openly avows the maxim which he had been forcibly insinuating, that the policy of judgments ought to be considered by tribunals.† Here I might proceed to show how far the same range was extended to the Athenian advocate by the multitude of trials which arose from politics at Athens, and the injurious extent to which legislative functions were intermingled with judicial ones: but if these considerations were pursued, we should speedily involve ourselves in an examination of the Roman and Athenian constitutions, which the course of the present argument forbids, and which is not

\* He came before it as a witness. See Letters to Atticus.—Bk. i. l. 16.

† *Semper graves et sapientes iudices in rebus iudicandis, quid utilitas civitatis, quid communis salus, quid reipublice tempora poscerent, cogitaverunt.*—*Pro Flacco*, c. 39.

essential to confirm it. We have only to observe, therefore, that in the great trial I have alluded to, English orators stood in an ancient situation, a situation in which Tully was in the constant habit of being expanded and invigorated to an extent of which quiet times, strict administration of the law, and well-ordered institutions seldom afford an opportunity. It may be said, indeed, that the impeachment generally, separated from the circumstances which distinguished the proceedings against Warren Hastings, is peculiarly adapted to promote eloquence and a part of our judicial system. It will only appear, therefore, that the greatest source of eloquence which our judicial system furnishes, is exactly that part of it which since the Revolution has been least exercised and is now most likely to fall into entire disuse.\*

And now let us reflect upon the phase of the House of Commons, when Mr. Sheridan so marvellously and so singularly agitated by his speech upon the *Oude Charge*. It was no longer the House of Commons while he was addressing it. He effaced its characteristics and overwhelmed its peculiarities. Not one of its ordinary symptoms did he suffer to withstand his voice. Party-feeling was superseded and suppressed. Political opponents were united in a common sense of wonder, of subjugation, and of sympathy. He unfolded their humanity, and established its entire predominance. He sought persuasion and obtained it. An effect followed his oration. He spoke—Warren Hastings was impeached. In short, the House underwent an extraordinary, but a clear suspension of its nature—and was hurried into the same class of audiences to which the popular assemblies of the ancients must be assigned, assemblies ready to be persuaded, agitated, controlled, and instructed by the orator. It appears, then, that a new kind of audience similar to those of Rome and Athens, or what is the same, new modification of an old one into a phase analogous to the appearances of the Roman and Athenian audiences, was coincident with the most signal and complete achievement of the orator which the history of our language furnishes.†

\* See Macaulay on Warren Hastings.

† It is of this speech that Mr. Pitt said, "that it contained everything which art and genius could furnish to control and agitate the human mind;" and Mr. Fox, "that everything that he had heard or

I will next ask you to contemplate the position, as an orator, which Mr. Erskine held during his forensic brilliancy. I am anxious to inquire into it as an important demonstration of what eloquence has done, and whither it has arrived under certain circumstances and in certain scenes amongst us. He was first raised to the level of his exalted genius by the effrontery of prosecutors, who did not scruple to bring Captain Baillie\* before a court of justice for having exposed certain abuses in Greenwich Hospital, where he held the treble office of Lieutenant-Governor, General Governor, and Director—abuses which it was his duty to expose, as it was his business to investigate them. Lord Sandwich, the first Lord of the Admiralty, had introduced some landmen into the Hospital. The pensioners had been defrauded and oppressed. Captain Baillie had set his face against the corrupters of the charity, and drawn up a statement of their delinquencies, and addressed it to the other Governors, upon whom, together with himself, the duty of restraining and correcting them devolved. This statement was complained of as a libel by the subject of it. Captain Baillie was prosecuted for writing it. Lord Sandwich countenanced his accusers. Mr. Erskine encountered and annihilated them. The flagrant guilt of the complainants, equalled only by the virtue of his client, gave an ample field for his invective, as the latter furnished for his eulogy. I admit that in this speech his language does not fall beneath the force of Cicero, and compasses the highest strain of which forensic eloquence is capable. But how seldom does such a cause sustain, and such an opportunity excite the English barrister? The corruption and audacity which furnished it are decided features of the ancient commonwealths. Mr. Erskine was never subsequently engaged for such a client, or against such a prosecutor. Cicero began his course by resisting an accusation,

read sank in comparison with it like vapor before the sun." To any one who reflects upon the rules and usages of Parliament, the strongest evidence of its extraordinary effect will be conveyed by the fact, that the strangers in the galleries were permitted with impunity to join in the irregular and uncontrollable applauses which, on its conclusion, at the end of five hours and forty minutes, it provoked. (See Moore's *Life of Sheridan*, vol. i. p. 450. *Parliamentary History*, Feb. 7th, 1787; and Lord Brougham's *Sketch of Sheridan*.)

\* See Erskine's *Speeches*, vol. i.

the result of greater guilt resolved to screen itself in similar effrontery;\* while the cruelty of Verres, the rage of Catiline, the lawlessness of Clodius, the unprincipled judicial retaliations of a defeated but not obliterated faction, no unnatural productions of the state in which he moved, and whose encouragement of eloquence you have called upon me to compare with that afforded by the British Constitution, were the dark and powerful incentives which awaited his matured susceptibilities. I have been longer in attending to this one cause, because its nature isolates it from the rest which kindled and developed the consummate orator before us. His chief exertions may be classified and surveyed in three divisions, according to the different kinds of exigencies which demanded them.

In his defence of Lord G. Gordon, which constitutes a portion of the second, he encountered and defeated the doctrine of Constructive Treason. The principles upon which the prisoner was to be convicted or absolved were a subject of dispute and ambiguity. It is manifest that such a doubt extends the object and the triumph of the orator. Where all the generalities are settled, it remains only to explain their application, and insist upon its being observed. Another of a like nature called out the talents of the great advocate in the trial of the Dean of St. Asaph for a seditious libel. It was contended on the one hand, and denied on the other, that the jury were entitled to pronounce upon the nature of the writing as well as on the fact of publication. These uncertainties of principle are rare, and soon pass away. The latter was speedily removed by Mr. Fox's Libel Bill, for which, by his resistance to the bench at the aforesaid trial, Mr. Erskine had paved the way. And perhaps it will be admitted that the Roman law was much more fertile in such ambiguities, much less fixed, less impervious to eloquence, more open to conflicting interpretations, more calculated to engender adverse theories upon it, when it is remembered that each new prætor formally declared by edicts what rules would govern his decisions, and when the nature of the system is considered. This, however, is a ground which I have no desire to insist upon. A stronger vindication of the

\* Pro S. Roscio Amerino.

hypothesis is offered by another fact. Cicero,\* in the commencement of his speech for Milo, for a considerable space, confirms example by example, argument by argument, heaps period on period, employs all the pomp of language, all the resources of ingenuity, to establish the existence of such an act as justifiable homicide according to the law and polity of Rome. If this one principle could have been immediately assumed, as you will at once admit it can be at the Old Bailey, the immortal work of art referred to would have wanted no small part of the completeness in which it now stands to dazzle and delight posterity. It is needless to repeat here also that no inferences are intended to be suggested against the superior advantages of English jurisprudence.

The third class of his orations arose out of the State Trials which engaged Erskine throughout the revolutionary period of France. During this season he was called on not only to disprove charges and to struggle with indictments, but also to compress a spirit, and to fight against a tendency. The course of his exertions was collateral with the progress of an accusing system. The terror inspired by disorders in another country, with which certain parties in Great Britain were suspected of a treasonable sympathy, multiplied the prosecutions of the State. The judgment of tribunals was somewhat impaired by passion; the acrimony of prosecutors was somewhat stimulated by alarm. Innocence, in short, was not entirely equal to its own protection. Truth required eloquence to shield it. So was a demand for the orator created, so was Erskine called forth and his vast power exercised—by a season unusual in our country, the result of an unparalleled conjuncture, going far to place him in the position where the Athenian advocate in a state blown by successive tempests of democracy, which often reached tribunals and influenced the fate of trials, was invariably standing, and where the Roman patron, from the age of Sylla down to the extinction of the republic, would perpetually find himself, in a country inundated with corruption, governed by conspiracies, and oppressed by military leaders, in a time when moral dominion had

\* This fact was not urged before the College. Its application has been suggested to the writer by a subsequent perusal of the speech *Pro Milone*.



been subverted, when laws had lost their vigor, and the constitution was despaired.

This view might be strengthened by referring to another series of oratorical achievements in the sister kingdom. To refer to it is not incumbent on me, since the Irish House of Commons is extinct, and never formed a part of the actual Constitution we are considering. It is true, that Mr. Grattan, in his speeches on Irish independence, rises to the highest strain of oratory, if not to the highest pitch of eloquence.\* It is true that an orator was never more effective on his audience; but it is true, moreover, that the situation which inspired such exertions was one of which the ancient commonwealths were more productive than the British Constitution. Misgovernment, supported by corruption and servility, excited him. Such was the incentive of his eloquence, and the object of his fierce and irresistible attacks.

These, it is submitted to you, are the most striking instances of persuasive and effective oratory exerted under the British Government: and they all encourage the belief, that eloquence is chiefly favored by situations and emergencies, of which the systems of antiquity afforded more abundance than the British Government affords.

To continue the inquiry, and in a manner to extend it, is there any signal and important feature common to Rome and Athens, and peculiar to the institutions of the Ancients, which places eloquence upon a different footing in the systems that are being compared? Sir, in the absence of a Press among the Ancients, such a feature is at once discernible;† a feature which extended the importance and increased the functions of the ancient orator, if it did not facilitate his art and encourage his perfection. Where the Press had no existence, the orator supplied its place. He discharged a further duty than that of encountering opponents, and ruling turbulent assemblies. Materials absorbed by British newspapers, views of political conjunctures, descriptions of political events, characters of rival statesmen as well as invective against adversaries, and dissertation upon measures, fell within the province of the Roman and Athenian speaker.

\* See Grattan's Speeches, vol. i.

† This distinction is alluded to by Lord Brougham in his *Dissertation on Eloquence*, vol. iv., Speeches.

To inform the people was his office, as well as to conciliate and move them. In England, audiences are often strengthened in their opinions, often flattered in their prejudices, sometimes awakened into new sympathies, sometimes persuaded into new views; but among the Ancients the public mind was directed by the public Speaker. Allow me to remind you for a moment of the prominent position, as the teacher and director of his countrymen, in which Pericles appeared at the time of the Peloponnesian war. His influence was not far from being analogous to that of a leading journal in Great Britain. The people must have listened to his harangues for instruction full as much as for encouragement. The middle classes must have speculated on his opinions and looked up to him for guidance when new wants arose. Again, where no Press existed, an important speech would follow every catastrophe; eloquence would have the first access to its materials, while it would command the direction of opinions, the development of theories, and the exposition of ideas.

It is not my object to detain you upon this topic. The fact upon which it stands is incontrovertible: the end to which it points is clear. In order to appreciate its consequences, as they bear upon the question we are discussing, it suffices to consider the dominion over feeling and opinion, the censorship of men, governments, and measures, the arbitration upon questions of morality and social duty, exerted by one great journal in our own country.\* It suffices to consider the formidable power of which the French Press, taken as a body, is possessed; how much talent it absorbs, how much feeling is excited by it, how many measures it determines, how much opinion it creates. To what extent these two powers, in their respective spheres, are fitted to restrain the influence and contract the province of the public speaker. Again, every subject has been discussed with elegance, with force, and judgment, before he is able to approach it. And now let us return to Athens. A messenger arrives with the intelligence that Philip has seized on Elatea. Agitation spreads over the city.† All eyes are

\* The Times.

† See Demosthenes de Coronâ, for an account of this transaction.

turned upon Demosthenes. What shall we believe? What shall we think? What are we to do? are questions universally and simultaneously submitted to the weighty and judicious orator. He rises to diminish their confusion, to console and regulate their fears. That I may not dilate unnecessarily in illustrating the relations of the Press and the Public Speaker, and the high position of the latter where the former is not in existence to impede and to anticipate him, I will only point to the incredible ascendancy of Cicero at the time when the death of Cæsar seemed to promise the revival of the republic; during the short and agitating crisis which preceded the second and the final subjugation of it. In the absence of a Press, emergencies augment the speaker and excite him. Difficulties exalt, while they awaken; public dangers inspire and enthrone him. Suppose Great Britain threatened by a revolution or invasion, would not the power of the Press immediately ascend? or would any new scope await the genius of the orator?

I have now pointed to the conclusion on the question we are considering, suggested in the first place by a study of certain legislative bodies which the ancient orators addressed. This conclusion is strengthened by a survey of the feelings and conjunctures which have given birth to the greatest exhibitions and the greatest triumphs of the art in the senate and the forum of Great Britain. It seems to be established further by considering the indubitably larger scope and influence of orators in commonwealths, where all opinion was directed, and all intelligence conveyed by them.

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It is obvious that this discussion is unnecessarily lengthened, so far at least as truth is concerned. The substance of it summed up amounts to no more than this—that the late birth of artistic eloquence in Britain, is remarkable when considered in relation to the history of our name, our language, and our literature: that in the middle of the last century, the student contemplating oratory, would have been compelled to look for models of it to the ancient world: that the proposed investigation is now suggested by the brilliancy which English eloquence has reached, as before, it would have been forbidden by the want of any such existence: that certain legislative bodies,

composed out of the middle and lower classes both in Athens and Rome, furnished a scope for persuasive and exalted eloquence which has no place under the British Constitution : that the survey of a few distinguished oratorical achievements in Great Britain so far from invalidating, strengthens the conclusion suggested by this circumstance : since it shows that the causes which promote eloquence and occasion a demand for its exertions are such as were more incidental to the ancient commonwealths than to our form of government : and lastly, that a superior position necessarily fell to orators where spoken eloquence was the only channel through which masses could be addressed, to that reserved for them, where the feelings and understandings of the community are divided between the speaker, the reviewer, the pamphleteer, and the journalist.

The shortest mode of considering the question would perhaps be this—Aristotle divided eloquence into deliberative, judicial, and epideictic. It would readily appear to any one who reflected upon the legislative bodies of the two systems, that the epideictic branch occupies the same position under our Constitution as was filled by the deliberative in the great republics of antiquity. Assuming, therefore, that in both the judicial branch is only on the same footing, which has however I hope been in some degree disproved, the question would survive between the relative importance and elevation of deliberative and epideictic oratory. Nor is this one which could long arrest the inquirer, who considered that the latter possesses no properties which are not common to the two, except the lack of any aim ulterior to that of producing an impression on the hearers. Or should he not yet be satisfied, he has only to reflect further, that the speech of Mr. Sheridan alluded to in the text, by far the most admired and effective Parliamentary display on record, was nothing more than a bold and magnificent excursion into the region of deliberative oratory, before an audience, which, from causes that have been partially explained in this essay, generally confines its speakers to the epideictic branch.

"THE CHARACTER AND CONDUCT OF KING WILLIAM III."

*Bachelor Prize Essay, Trinity College, Cambridge, 1845.*

"Princes are governed by their interests and passions as well as private men."—RALPH.

It is a favorite theory with many speculators on history to assign to every great political movement its one moving spirit. The great man, they say, forms his age, and impresses on it features which it would not otherwise have had. Others maintain the very opposite hypothesis, and assert that the tendency of the age calls forth the man, that qualities which would have slumbered unheeded in peaceful times are roused into action by emergencies and turbulent periods. Neither of these extreme views will bear the test of historical investigation. On the one hand we see individuals like Rienzi and Bolivar, who, from the very fact of their being in advance of their age or country, either perish utterly in attempting to execute their great designs, or meet with but partial and transitory success. On the other hand we see countries lying year after year (the present condition of Spain is a case in point) a prey to misrule and a temptation to the aspirant; waiting for the strong man, but he comes not. Instead, therefore, of affirming that the man makes the era or the era the man, it seems more consistent with experience to say, that when a crisis has been caused, not by the action of any individual, but by a variety of coincident circumstances, a great man steps in and takes advantage of it. But the hour and the man do not always correspond. The present is not the first generation that has asked for a new light and been answered by the appearance of a Coningsby.

It is not too much to say of the revolution of 1688 that it was the most important event of modern times since the Reformation, and that not merely as respects England, but in reference to the whole civilized world. For it established a

firm bulwark of Protestantism, an eternal check to the inroads of French rapacity. Whatever importance we may assign to the other men who contributed to bring about this great event, the principal figure in the piece must always be the new monarch, and we are naturally curious to examine what were his qualifications for the important part which he played.

Before we enter into detail, the great facts of the case speak strongly in his favor. That he was invited to rule over a foreign people, and that people the English; that he obtained the sovereign power with ease, wielded it with success, and transmitted it in safety to his successors; these great outlines, did we know nothing more, would lead us to attribute to him more than an average share of the sterner virtues, at least, which belong to royalty. We should give him credit for prudence in designing and courage in executing his plans. And, in the first place, we should naturally suppose that in the earlier part of his life he had given promise of something extraordinary which drew upon him the attention of the British nation and gave rise to the extraordinary invitation which he received.

Still the mere fact of success, which is often the result of accident and not unfrequently the reward of unscrupulous daring, must not prejudice us in anticipation. When the secrets of history are unfolded, we often find petty and ignoble motives at the bottom of great events. What seemed the spontaneous movement of a whole people turns out to be the elaborated plot of an actual minority. The mass are cheated, and the leaders reap the spoils in their name. Perhaps intrigue, backed by a lucky combination of chances, placed William in his exalted post, and equally equivocal means sustained him there. Let us then examine some of the particulars of his earlier career, by which means we shall ascertain how he had fitted himself to be the leader of the Protestant party in England, and what share he had in procuring his own invitation to interfere in the national dispute.

So far as nation and family are concerned, William was marked out to be the champion of civil and religious liberty. He was born a Dutchman, one of that high-spirited people who had won their independence from the overwhelming power of Spain by as gallant a struggle as any recorded in

history. He was the great-grandson of the prince who had taken the lead in that struggle. Yet he was not brought up under favorable auspices. On the contrary, the disadvantages which attended his youth were so great that he seemed very unlikely to surmount them. His constitution was infirm, his education neglected, his pecuniary affairs embarrassed, and a large party jealous of his family,\* notwithstanding their services. But we find him bearing up under all these difficulties and uniting the country against the power which was endangering the peace and liberty of Europe. This was no longer the Pope or the King of Spain; they had both been shorn of no small part of their strength by the French monarch, who was gaining territory and influence everywhere around by the profusion of his bribes, no less than the success of his arms. On one side he had made the Court of Great Britain his hirelings, on the other he insulted and threatened the Pontiff whom he was bound to revere; and while his generals abroad were carrying all before them, his flatterers at home were exhausting their ingenuity to find titles worthy his triumphs.† This formidable enemy William did not hesitate to encounter. Taking the field in person, he contributed in no small degree, by his prowess, to resuscitate the drooping courage of his men. France threatened him; England tried half to bully, half to cajole him; stripped of all his provinces but Holland, he barely clung to that. But the indomitable spirit of the man who was ready "to die in the last ditch"‡ gained its point. By a series of reverses, which contemporary writers attributed to some special interposition of Providence, Louis found himself obliged to relinquish a greater part of his conquests.

\* The office of stadtholder had been abolished expressly to prevent any member of the family from filling it.

† "A solemn debate was held all about Paris what title should be given him. *Le Grand* was thought too common; some were for *Invincible*; others were for *Le Conquerant*; some, in imitation of *Charlemagne*, for *Louis le Magne*."—*Burnet*, vol. i. p. 467.

‡ "The Duke [of Buckingham] answered he was not to think any more of his country, for it was lost. \* \* \* And he repeated the words often, 'Do you not see it is lost!' The Prince's answer deserves to be remembered. He said he saw indeed it was in great danger; but there was a sure way never to see it lost, and that was to die in the last ditch."—*Id.*, vol. i. p. 457.

This distinguished success naturally attracted to the Prince of Orange the attention of all the Protestant party in Europe, and more particularly of that interest in England, where his marriage with his cousin caused as much joy as it did grief in France.\* James II., not too popular before his accession, became daily more obnoxious after it, partly on political, but chiefly on religious grounds. It has been asserted by a distinguished essayist of the present day, that the great bulk of the English people in the time of Mary and Elizabeth were *adiaphorists* in matters of religion. However this may have been at that time, it certainly was not the case now. The feeling of the nation was intensely Protestant. The alleged attempt to substitute a popish succession by means of a supposititious male heir seems to have been the last drop in the cup. A number of distinguished persons, acting in behalf of a great party, or rather combination of parties, called on William to come to the rescue. He responded to the call.

William then transferred himself to another country at the invitation of sundry parties in that country, for the express purpose of dethroning the legitimate sovereign. So remarkable a step suggests a number of queries.

And first, was he justifiable in taking up arms against his father-in-law? The *prima facie* appearance of the case is against him. We are impressed with some general notions about natural affection and duty, and feel that we should consider corresponding conduct in private life exceedingly reprehensible. But it would be very unfair to judge of kings and potentates by this rule. A royal marriage is notoriously a matter of policy, bargain, and negotiation. It is frequently arranged and settled before the parties immediately concerned have even seen each other. The monarch is often obliged to sacrifice his individual wishes and affections to the counsel of his ministers, or even the will of the people. More than one Henry has been forced to forego his *belle Gabrielle*. Even within the present lustrum we have seen a king who would not yield his private inclinations in this respect forced to the alternative of resigning his crown. Such is the general rule: An examination of the particular case before us confirms us in the belief that the marriage of William and

\* Ralph, vol. i. p. 338. Burnet, vol. ii. p. 15.



Mary was a thorough piece of statesmanship. According to Temple's account,\* that nobleman persuaded Charles that his refusal would be certain to cause a breach between himself and the prince. According to Montague's version,† Danby half frightened the king by dwelling on the intentions of the parliament, half enticed him by suggesting the hope that the alliance might be used to throw dust in the eyes of the Protestants. According to both, the Duke of York's consent followed, as a matter of course, after the king's had been obtained. However these narratives differ in other important particulars, they agree in giving us to infer this, that the marriage, so far as Charles and James were concerned, was either an unwilling concession or an unworthy ruse; and in neither case was William under any obligation to either of them.‡

But there were other parties towards whom William had duties to perform; his own people of Holland, the people of England, and the whole Protestant and liberal interest of Europe.

The national existence of Holland was not dubiously at stake. The assaults of Louis had indeed been once successfully repelled by almost superhuman efforts; but he was renewing his encroachments, and it was clear that in the end a country so small, and whose internal resources were so moderate, must succumb without external aid. The opposition of England must prove fatal to it; nay, an alliance with England was absolutely necessary to preserve it. In like manner the whole Protestant interest, of which William was now the great representative, demanded some larger and surer foothold than the small and exposed territory which he governed; and the defection of England to the popish side would have given a deathblow to the cause. Above all, the only way of saving Europe from French supremacy was to

\* Temple's Memoirs, p. 11.

† Burnet, vol. ii. p. 12, s. 99.

‡ At the same time we do not mean to imply that William contracted the marriage in a spirit of personal indifference to his wife. On the contrary, we learn that "the Prince would not so much as parley till he had seen the lady. She had the good fortune to please him."—*Ralph*, vol. i. p. 337. Mary always continued to place unbounded confidence in her husband.

support Holland and put England in opposition to France. We may, therefore, setting aside for the moment the wishes and interests of the English people, regard William in the light of a skilful general, shifting his ground from a weaker position to a stronger; and therefore, whatever we may think of him as a competitor for the British crown, his conduct as a Dutchman and an anti-Gallican must merit our approbation.

But what were his relations with England? We consider he had ample reason for supposing that a majority of the people desired his interference. This we believe to be true even in the strictest sense of the term majority, as applied to a numerical preponderance; that the great bulk of the property and talent of the country were in his favor certainly is true. For without some such supposition it is impossible to account for the ease and rapidity with which James was overthrown. Some are fond of calling this revolution an *aristocratic* one, and tacitly and openly inferring that it was the result of intrigue, and the people at large got nothing by it. No doubt it was aristocratic in one point of view; for the English Government being aristocratic in the best sense of the term, any important movement in it must be headed by a portion of the aristocracy. This must always be the case until it has undergone not merely a *διαφθορά* but a total subversion. Would it have been better had the change been a *democratic* one, as in France? But everything connected with the event showed that it was literally a *popular* movement—a movement of all classes. The idea of a *revolution de palais* in England at that time, or at any other time, is eminently absurd. The idea prevailed generally, and not without good reason, that under James neither civil nor religious liberty was safe, and public opinion was directed to the Prince of Orange as the man around whose standard the friends of both ought to rally. By giving a leader to the liberal interest in England, and thus enabling its principles to develop themselves in a positive and tangible way, he was doing no small service to the country.

Shall we say, then, that William's motives were entirely disinterested—that he only looked to the benefits he was about to confer on England, Holland, and Europe at large, and had no eye to his own aggrandizement? We mean to affirm nothing of the sort. Remarkably shrewd and wary,

he doubtless foresaw pretty accurately the turn that English affairs would take, and was prepared to reap the benefit of it. He was desirous, nay anxious, that the English people should call in his aid, for he had good grounds for believing himself the fit man for the crisis. He had doubtless made up his mind what to say and do when he was called in. The day has gone by for regarding him as a philanthropic king-errand, or an angel who came over express to deliver the country from "the Pope, the Devil, wooden shoes, and brass money," and whatever other inconveniences are enumerated in the notorious Orange toast. William was consulting his own interest. But that interest fortunately coincided with the interest of Great Britain and of Europe. There may have been as much partisanship as principle in his Protestantism, but it was partisanship on the right side. He wished to be King of England. It was a laudable ambition. There is no reason to blame any man for seeking to enlarge his influence and raise his rank among his fellows, so long as his endeavors are consistent with justice and the public welfare, but more especially when they contribute to the maintenance of these. Indeed William's shrewdness in providing for his personal interest must be regarded as a recommendation at such a juncture. The man who could not take care of himself, was not very likely at that time to be able to take care of England.

James fled without a drop of blood being shed in his defence. He was too happy to be allowed to escape. William and the Parliament were left to settle matters among them as they best could. There seems to have been very little talk of a commonwealth or republic.\* Most agreed that the

\* "The Republicans also made a feeble effort to convince the people that it was for their interest to close with them."—*Ralph*, vol. ii. p. 29. This mention of the Republicans reminds us of a character who, after long languishing in obscurity, has "had greatness thrust upon him," or endeavored to be thrust upon, within the last few months. As it has been asserted of him that "he was the soul of English politics in the most eventful period of this kingdom," and was robbed of his due reputation only "because he was the leader of an unsuccessful party," we may be indulged in a brief episode respecting him.

MAJOR WILDMAN had been an agitator in Cromwell's time, and opposed to his protectorate. He was held a prisoner for some time after the Restoration, and arrested on suspicion at the time of the Rye House Plot. He, among others, came to the Hague while William was

executive was to be vested in some way in the Prince of Orange. And here it is proper to notice a statement that has been made very dogmatically, viz. that the aristocracy wished to make William a mere nominal sovereign, to reduce him in fact to the condition of a Venetian Doge, but found themselves mistaken in their man. This statement, if true, must naturally suggest one or both of these two inferences. First, that the men who resisted James were foolish as well as unprincipled; that, like the tyro in magic, they conjured up a spirit to serve their own purposes, over whose movements, when it appeared, they had no control. Secondly, that William was acting a part, and induced those parties to suppose he would be their servant, while he was determined to be their master. The first of these insinuations our present purpose does not require us to consider; we will, therefore, merely observe, *en passant*, that it is not very consistent with the character of the men whom it touches. The second deserves our more serious attention. William was noted for his reserve, which gave a ready handle to those who wished to charge him with duplicity. D'Estrades said of him when a youth "that he was a great dissembler and omitted nothing to gain his ends."\* But this is to be received with caution, as the evidence of one who belonged to an opposite political interest. In that age of intrigue, when all men, all measures,

preparing his Declaration and taking the opinion of different persons upon it. Burnet says of him that he seemed inclined to oppose whatever was uppermost, and accordingly took exception to the declaration because it did not carry its principles back into the time of Charles I., and repudiated the dispensing power. This latter objection ("coming from a known Republican," says Burnet) raised much wonder. From all we can gather about him he seems to have been mixed up in every plot of the time, but in no settled company nor with any permanent plan. So far as he belonged to any set it was that of the absolute Republicans, a party who never had any considerable numbers or weight (*Hallam's Constitutional History*, vol. iii. p. 165.) That he was a mere political speculator, not a practical man, appears from his squabbling about theoretical points of by-gone policy when present and pressing facts were to be acted upon; and from his conduct at Helvoetsluys (*Burnet*, vol. ii. p. 526) he seems to have been as faint-hearted in carrying out his projects as eager in taking them up. On the whole there seems about as much ground for asserting that he was the soul of English politics at that time, as there would be for saying that Mr. D'Israeli is at this.

\* *Ralph*, vol. i. p. 129.

and all secrets had their price,\* a wary secrecy was only common prudence. But we nowhere find William sailing under false colors. His previous life and conduct gave no indications of a willingness, real or assumed, to become the tool of any set of men. On the contrary his sturdy and uncompromising disposition showed itself in the most trifling instances.† He kept his own counsel, but he was no dissembler.

In declining the post of regent, an office generally invidious, not always safe, and which, if created in the present case, would have indefinitely postponed the settlement of existing difficulties, William only showed ordinary discretion. In refusing to be that utter formula, a Queen's husband, he displayed a proper self-respect. Whether he would have preferred the regal title *solus* to the disposition that was actually made, and whether Bentinck was on that occasion his mouth-piece or not, is a matter of no great practical importance.‡ He felt that he was the man to be King, and he knew that the Parliament could not do without him. The risk he had run deserved the reward.

William had now attained the height of his ambition. He was at the head of the British empire, and enabled to direct its resources to the preservation of his native country and the annoyance of France. But his position was by no means an easy one. His dominions comprised four different nations, three of them, indeed, imperfectly united, but none of them on the best terms with one another. His new subjects were men who had shown themselves very hard to please in the matter of their ruler. The confusion of parties defied all calculation. He was beset by schemers and disappointed men of all sorts. His great enemy was provided at all points, his own allies of little use, and in some cases of positive injury to him. The deposed monarch was endea-

\* The first person whom William was obliged to be on his guard against was his own servant (*Tindal*, vol. iv. p. 459). When we find that Sidney did not disdain to hold intercourse with France and Russell stooped to receive money from Louis, further examples are unnecessary.

† "Next night Montagu had a courier with letters from the King, the Duke, and the Prince to the King of France. *The Prince had no mind for this piece of courtship.*"—*Burnet*, vol. ii. p. 14.

‡ Hallam's Constitutional History, vol. iii. p. 136.

voring by foreign force and domestic treachery to regain the post he had so shamefully abandoned. These were no small difficulties. If, therefore, we sometimes find a seeming want of skill and resolution in his political management; if his opponents were sometimes promoted over his friends and treasonous plotters suffered to go unpunished, it is not too great a stretch of charity to attribute this excess of leniency to a sincere wish on his part to unite the jarring elements over which he ruled.\* If his foreign wars were not uniformly successful, we must remember the superior resources of his enemy and the strength of home intrigue; and his position with regard to Louis was at least as much above the inglorious subjection of Charles and James as it was below the triumph of Anne, for which triumph, indeed, his spirited resistance paved the way.

There were two points which particularly tended to make William personally unpopular with the English people. The first was his Dutch patronage. It was natural that he should favor his countrymen and original subjects who had so bravely and loyally supported him; nor do we find that in so doing he was forgetful of his duty to the more important kingdom. So far from it was he, that when the Parliament through a foolish jealousy insisted that his Dutch guards should leave the country, he yielded to the popular prejudice (for it deserves no better name),† and consented to part with these his oldest and most faithful adherents rather than disturb the tranquillity of the realm. Still it was a fruitful source of discontent to the people to be continually reminded that their sovereign was a foreigner.

The other was his unvaried coldness and reserve. We have remarked that the plotting spirit of the age gave great encouragement to and excuse for such a disposition. We now go further, and assert that this very stiffness and taciturnity which so often disgusted those who came in con-

\* Professor Smyth notices William's failure to reconcile the Whigs and Tories as an example of the *impossibility* of uniting political parties that are really hostile.

† "There were 3000 or 4000 Britons almost always in the Dutch army, as well in time of peace as war; and 'tis amazing that the English should be so jealous of a single regiment of Dutchmen."—*Oldmixon* (apud *Belsham*).

tact with him was of very great service in enabling him to retain his position. It was not a juncture when the sovereign could unbosom himself to those about him, or amuse them with fine speeches and "holiday and lady terms." Around William were men of all parties and men who had no party but their own interest, intriguing in every conceivable way against him and against one another. "If he had unbent himself to these men, they would have broken him; if he had given them his confidence, they would have used it to betray him." Still the entire absence of anything like affability on his part could not but damp the loyalty of his subjects. His abilities and principles commanded respect, but his personal character evoked no sympathy. As the leader of a cause he was estimable; as a man repulsive.

To discuss all the measures of William's reign individually would extend this essay to a formidable length. While contrasting most favorably with those of his predecessors, they were not unexceptionable. The eulogies of Burnet, Tindal, Belsham, and others, may be reduced to two heads—that he was the friend of civil and religious liberty, and the enemy of Louis. On the other hand, Ralph (who writes with a bitterness which we might attribute to personal motives, did not the time at which his work appeared rather induce the belief that it was owing to the re-action which usually follows unlimited eulogy) closes his history with a deplorable picture of the consequences of this reign, which may be briefly summed up thus. England was obliged to fight and negotiate for the Dutch, by which means and by the system of opposing Louis, a fundamental policy of interference was imposed upon her, "so that we were to be, on all occasions," (says the historian) "the Quixotes of Europe." The national debt was established to burden posterity. The trading spirit of the prince encouraged a universal love of gain. A standing army was introduced. "The authority and dignity of government seemed on the wane; virtue could no longer keep herself in countenance. Glory ceased to be the object of ambition." The substance of these grave charges is repeated in a more compact and graphic form by the lively and unscrupulous writer of the present day to whom we have already alluded, who describes the results of William's rule as "the triple blessings of Venetian government, Dutch finance, and

French wars." The reproach of Venetian does not tally very well with what the author had before said of William's "refusing to be made a Doge of the Whigs." Perhaps, however, it is asking too much to expect that a man shall remember in one book what he wrote in another. Ralph, in dwelling on the standing army and mentioning the suspension of the *Habeas Corpus* Act, seems to tax William's government with the contrary fault. Again, it is agreed on by all authorities that the Whigs were disgusted with the king because they could not monopolize all the places under him, and the clergy disliked him for his love of toleration. These contradictory accusations, taken together, militate strongly in favor of his constitutional policy, and incline us to think that he pursued a proper mean.

The case of the "French wars" is not fairly represented. No doubt war in itself is to be avoided, and peace is the desirable and proper condition of nations. But the question is, whether Louis was to be permitted to overrun all Europe and finally to direct against England the united forces of a subjugated continent; and whether the preservation of Holland was not a necessary step in checking his ambition. It could hardly be expected, however, that England was to be raised to the leading position in Europe, which Spain and France had successively occupied, without paying a price for the elevation and subjecting herself to some inconveniences. The standing army is one of these, though the apprehensions at that time entertained of its effects have proved groundless. The burden of the national debt is another. Yet in spite of this debt the credit of England now stands higher than that of any other country in the world. So much for "Dutch finance." It sounds very lofty and stoic-like to declaim against love of gain and decry the spirit of traffic; but it is this very spirit to which England owes much of her present greatness. It is this that has established her prosperous colonies, gained her a magnificent empire in the East, and spread her manufactures and her shipping over the face of the earth. Marlborough was probably one of the most striking examples that suggested themselves to Ralph when he spoke of "the great abandoning themselves to venality," yet this general's avarice did not prevent his doing the state great service. In fine, compare Anne's reign with that of any



one of the Stuarts, and then say whether "the national effort made in concert with the Prince of Orange seemed to have worn out every principle of strength, vigor, and virtue in the constitution."

Though petulant and splanetic, William was by no means vindictive, but treated his opponents with real magnanimity. He has, however, been charged with inhumanity in consequence of two circumstances which provoked great odium against him in Scotland. One of them, the Glencoe massacre, has been variously represented. The Jacobites attributed it directly to the king, and taxed him with having exterminated the clan either from some particular pique or "pour encourager les autres." But such an act would have been remarkably at variance with his general policy, and the facts of the case show that he was imposed on by parties who wished to gratify their own private hatred. The question then occurs, Why did he not punish these parties more severely than by the temporary dismissal of one of them? Probably, as Burnet intimates, he gave up the investigation on finding the number of persons involved in the affair,—a blameable concession to temporary expediency, but not a measure transferring to him the responsibility of the original act. The other source of obloquy was his treatment of the settlers at Darien. This has been much misrepresented against him. These men were intruders upon Spanish territory, and had not William disowned them he must have violated the *jus publicum* and endangered the peace of Europe.

We find, then, in William much to admire and (as must always be the case) some things to disapprove. If we judge him by our ideal conceptions of a hero, he falls short in many particulars; if measured by the ordinary standard of princes, he must be allowed to take a high rank. His life was a continual succession of difficulties, through which he fought his way always with tolerable and sometimes with brilliant success. His reign established on a safe basis the principles of constitutional liberty which had been the cause of so much dispute, and he was almost the only man of his age who understood and practised religious toleration.\* If

\* When Argyle, in reading the Scottish coronation oath, came to a clause which bound the king to "root out all heretics and enemies

he took too little pains to conciliate by his private deportment, it was from applying too assiduously to the perfecting of his public measures. He was not a pleasant man, but he was as a brave soldier and a wise king. In his time were prominently brought forward nearly all the great questions of external and internal policy which have since been the subjects of discussion and contention to rival parties. By the care he took in bringing them to light and in reducing to order the confusion which he found, he contributed in an eminent degree to start England on that career which she has since so gloriously followed.

June, 1845.

QUIBUSNAM E FONTIBUS T. LIVIUS HISTORIAM PRIMI LIBRI SUI HAUSERIT, ET QUATENUS HISTORIA ISTA VERA SIT HABENDA?"

ὅτε ὡς λογογράφοι ξυνίθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκρόασι καὶ ἀληθέστερον.

Thucyd. i. 21.

*Oratio Latina, in Comitibus Maximis Recitata. A.D. 1843.*

Est humani generis præclaras sibi origines exquirere, nam cum hoc decus affert amplissimum, si quis infimi loco natus, ad magnos honores se extulerit, homines tamen falsâ gloriæ opinione inducti illa pluris existimare solent quæ ab aliis tradita receperint quam quæ effecerint ipsi. Quod cum de civitatibus prædicari potest. Quare ut vel sæpius videmus ignavissimum quendam majoribus audentem fortibus, illorum virtute vitia sua tegi putare; sic etiam gentes, superbiâ, avaritiâ, crudelitâ, repletæ, si sibi quodam modo originem magnis nominibus rebusque gestis præstatam vel rimari, vel, quod plerumque accidit, fingere possint, hâc ratione se omni crimine liberatas esse existimant, dignasque quæ omnia sibi arrogant.

to the true worship of God," William stopped him and declared that he would not oblige himself to become a persecutor. The commissioner assured him that it was not so meant. "Then," said William, "I take the oath in that sense only."

Quum igitur T. Livius hoc sibi proposuisset ut res gestas suorum scriberet, minime fuit ei in animo annales vetustissimos eoque fide digniores diligenter et æquis oculis perscrutari. Quod si fecisset in quædam fortasse incidisset, Populo Romano decus parum amplificatura. Proposito autem id magis conveniebat ut e prioribus annalium scriptoribus ea colligeret quæ suis auctoritatem atque gloriam augerent, sibi-que ipsi famam gratiamque efficerent.<sup>1</sup> Scelera igitur Romanorum aut omnino prætermittit aut certe de iis aliquid semper detrahit; Decora et res gestas verbis exaggerat; malos eventus castis fortunæque potentiæ tribuit, secundos autem propriis virtutibus.

Illa quidem quæ jam diximus delicta de totâ T. Livii historiâ prædicari possunt. Sunt et alia forsitan haud minora, quæ inter alios Librum præcipue Primum suspectum præbent. Neque eâ doctrinâ erat, neque diligentia, historiarum scriptori quæ maxime convenit, quippe cui, vel in linguâ antiquâ parum versato,<sup>2</sup> plus veterum reverentiæ esset quam cognitionis. Et quum propter incendium a Gallis factum temporis vestigia præteriti quam paucissima supererant,<sup>3</sup> ne iis quidem quæ ad suam ætatem pervenerant satis impensè usum esse constat.<sup>4</sup>

Itaque quum ex annalibus eorum qui ipso rerum tempore

<sup>1</sup> Quod ipse verbis apertis fatetur. "Quæ ante conditam condendamve urbem poeticis magis decora fabulis quam incorruptis rerum gestarum monumentis traduntur, ea nec affirmare nec refellere in animo est. Datur hæc venia antiquitati, ut miscendo humana divinis, primordia urbiû augustiora faciat, et ei cui populo licere oportet consecrare origines suas, et ad deos referre auctores, ea belli gloria et populo Romano, etc."—*T. Liv. Præfatio*.

<sup>2</sup> Si quis adhuc dubitasset veteres loquendi modos verborumque usum non bene intellexisse Livium, lib. iv. 32, conferat. Quo in loco annales quosdam testes laudans, *classi* affirmantes, id est profecto, *equestri prælio*, ad Fidenas pugnatum esse, *classem de navibus* intelligit, rem sane, ut ipse dicit, propter ingenium loci, creditu difficillimam.

<sup>3</sup> "Quæ ab conditâ urbe Româ ad captam eandem urbem Romanam gessere . . . quinque libris exposui; res quum vetustate nimia obscure, velut quæ magno ex intervallo loci vix cernuntur, tum quod parvæ et raræ per eadem tempora literæ fuere, una custodia fidelis memoriarum gestarum; et quod etiamsi quæ in Commentariis pontificum aliisque publicis privatisque erant monumentis, incensâ urbe pleneque interiere."—*Liv. vi. 1.*

<sup>4</sup> Vide sis Maldeni nostri optimum illud libellum p. xxxix. ubi T. Livii multæ hujuscemodi negligentie commemorantur.

viguerunt fontes historiæ suæ non hauserit, de scriptoribus rerum Romanarum prioribus quos se secutum esse ipse fatetur pauca videamus. Quos inter (ut L. Calpurnium Pisonem, Licinium Macrum aliosque minores prætermittam), duo exstant præcipue digni quorum mentio fieret, F. Pictor, Bello Punico secundo flagrante res inter publicas versatus, M. Porcius Cato, non multo post officiis functus quæ plurimum splendoris atque auctoritatis iis temporibus afferre solebant.

Primum igitur Fabium scrutemur quem non solum T. Livium secutum esse constat sed fere omnes qui de rebus Romanis scripserunt. Cur autem tali auctoritate et fide dignetur hoc solum proferri potest, eum primum e Romanis suorum historiæ scripsisse.

Ququam ei quippe senatori leges, annales, foedera, quæcunque priscorum monumenta temporum superessent adire perfacile fuisset, magnis tamen occasionibus male usum esse videtur. Quæ de Romulo et urbis origine dixit e Græculo quodam obscuro Diocle Peparethio, teste Plutarcho,\* usurpavit. Vel in posteriore historiæ parte quum de iis ageret inter quæ ipse versaretur, narrationem præbet pravam suis semper favens.\* Qua ex re in parte priore eo minus fide dignus videtur, quo fraudem minus patentem annorum series et vetustatis caligines efficiunt. Eo accedit negligentia eadem quam et in T. Livio ipso jam perstrinximus, profecto infausta nec ficto luctu deploranda, quippe quæ urbis Romæ origini atque initiis noctem illam profundam atque ἀμύχανον obfunderet, cum scriptores posteros antecedentium error semper longius e via deduceret.

Contra autem Catonis "Origines" magno labore magnaue doctrina compositæ, auctoritatem sibi gravissimam vindicant, quod quidem vel a paucis quæ adhuc supersunt reliquiis patet. In iis non Romæ solum sed gentium quæ Italiam colebant aliarum origines gnaviter et lucide exposuit. Quare

\* Romuli vita, 3.

\* Οὐχ ἦτον δι τῶν προσηρμένων παρωξύνθη ἐπιστῆσαι τοῦτο τῷ πολέμῳ, καὶ διὰ τὸ τοῖς ἐμπειρίταις δοκοῦντας γράφειν ὑπὲρ αὐτοῦ, Φιλίνον καὶ Φίβιον, μὴ δούντως ἡμῖν ἀπηγγελλῖναι τὴν ἀλήθειαν, κ. τ. λ. Polyb. x. 13.

Τίνας δι χάριν ἐμνήσθη Φαβίου καὶ τῶν ὑπ' αὐτοῦ γεγραμμένων; οὐχ ὅτι αὐτὸς τῆς πειθανάγκης τῶν εἰρημίων ἀγωνιῶν, μὴ πιστευθῇ παρὰ τίσιν, κ. τ. λ.—Idem, iii. 9.

magis legendum eas fere penitus periisse, namque cū primum vires Romanæ prævaluissent, scriptores, patriæ adulatione, facinora aliena prementes, eorum memoriam paulatim obsolescere siverunt.

At prorsus nihil est cur credamus auctoris tam gravis indagationes T. Livium usurpasse. Melius faciliusque ei visum est Fabii annales per rerum antiquarum obscura, quasi filum quoddam, sequi. Cur igitur plus fidei ei tribuenda sit quam aliis scriptoribus qui eodem modo eundem secuti sint Fabium? Quid interest inter eum et istos qui falsâ ratione innisi, verbis quidem variis eandem produnt fabulam, quam quo magis verisimilem reddere studeant eo absurdior efficiunt. Si quis adhuc regum juri divino, imo speciosæ fabulæ, vim integram concedere cupiat, is pro certo habeat Cæsaris favorem divinam quasi auctoritatem Livii operi contulisse, illiusque auspiciis ab errore securum quacunque vellet proficisci potuisse. Nos autem totam hanc superstitionem prorsus rejicientes, quam magistro imprimis nolumus fidem tribuere, illam multo minus discipulo atque imitatori adhibemus.

His quidem de fontibus Livianæ historiæ præfatis, jam pro nostro ingenio, disserendum videtur de singulis narrationibus quæ primo in Libro includuntur, quarum de unaquâque summâ dissentione doctorum certatur, nam quæ multa variæque a veteribus rerum Romanorum scriptoribus usque ad nos permanerunt cum a ratione iudicioque, tum a se ipsis vehementissime discrepant.

Adventum Æneæ in Italiam imprimis commemorat T. Livius; quo in loco quasi in limine sistere cogimur, namque nos progredi cupientes omni ex parte circumstant augustiæ, quemadmodum Homerus de agminibus Græcorum dicit

μυρία ὄσσα τε φύλλα καὶ ἄνθρα γίγνεται ὥρη.

Nam si vexatam illam quæstionem sicco pede transilire constituamus, Trojanum bellum vere debellatum necne esset, si pro certo habeamus hæc omnia incerta esse, multaque inter similia numeranda, quæ, ut poetæ verbis utar,

“Græcia mendax

Audet in historiâ,”

haud ita e labyrintho facile labore emergendum est. Hoc enim imprimis aciem ingenii exacuat, utrum vero illa fabula

(sic etiam argumenti gratiâ narrationem supra commemoratam appellare lubet) originem suam et primordia a Græcis ducat, an illam vetere quâdam apud Romanos famâ oriundam Græci deinde susceptam ornatu coluissent. Græcam originem plures strenue vindicant; contra Nieburius, plane gravissimus auctor, id vehementer asseverat fabulam omnem solo Latino ortam esse. Nam ut bene docet, a fide abhorret *μῦθον* a toto populo susceptum e peregrinis mutuatum esse, etiam si, quod probatu haud facile sit, Græcis in carminibus vetustissimis quæ hanc rem tractent talis vestigia famæ reperire certa possemus. Præcipue cum Romana indole discrepat quippe quæ aliena semper sperneret. Deinde vel prisca temporibus illius fabulæ indicia reperimus, quum Græcas literas perpaucis quidem cognitas ad vulgus permanare non potuisse satis constat.

Contra autem affirmatur adventui Antenoris, illum *Æneæ* haud dubie referenti, Græcos auctores, poetas nempe Cyclicos vel a Nieburio ipso tribui, neque a sacris Romanorum veteribus invenire nos posse quæ ad *Æneam* aut Trojam spectent. Quod enim solenne permanserit in quo Jovi indigeti sacra faciebant Consules pontificesque, id vero minime urgere veteres Divum istum eundum atque *Ænean* habuisse. Tum unam e multis hujusce fabulæ speciem usque ad Hellenicum nos consequi posse, cuius apud Romanos indicia prima c c annos post inveniantur, Timæo Siculo affirmante se a Laviniâ audisse Trojanorum imagines ex argilla fictas apud fana eorum servari. Denique totam prorsus historiam Græcis de Troia fabulis adjungi, nec verisimile esse Græcorum fabulæ Romanos narrationem inseruisse novam, quam postea Græcos accepisse. Haud mihi in animo est Nieburio gravissimo atque eruditissimo viro infitias ire; sed ea nihilominus commemoranda videbantur ut liqueret eos non toto coelo errasse qui partis alterius auctores sint. Neque huic neque illis toto animo assentire possum, nedum tantas ad lites componendas aggredi mihi proposui. Satis sit ut pro parte virili utriusque partis sententias et argumenta explicare coner.

Fabulæ hujusce species vetustissima Romæ conditorem *Æneam* affert ipsum. Sed quum scriptoribus annos reputantibus visum sit Trojam captam esse Romanque eodem

tempore conditam nullo modo posse, fabulam verisimilitudini admoveere malebant quàm penitus rejicere. Itaque Romani nominis auctores Æneæ oriundi finguntur. Tum aliæ accedere narrationes (Latinis ipsis manifeste assignandæ, utcunque de primâ illâ et maximâ constituerimus) Lavinium Albamque Romæ parentes appellantium. Quibus ex rebus omnibus in unum confusis illa tandem orta est historia quam rerum Romanarum scriptores plerique acceperê, Æneæ nempe nepotes Albam et Lavinium condidisse, Romulique Remique matrem stirpem suam ab eodem traxisse. Cui opinioni illud fidem fecit, Latinorum commune templum Veneri sacratum fuisse, quam ut omnibus notum est, Græci eandem atque Ἀφροδίτην suam esse volunt. Æneam autem Ἀφροδίτης filium eo modo matrem colere decuit. Namque hac ratione Æneæ errorem indagare solebant scriptores, Ἀφροδίτης fana notantes quocunque in loco reperirentur.<sup>1</sup> Quæ quidem templa plerumque sedes maritimas occupasse constat; Ἀφροδίτη enim nihil est nisi Pænorum Diva *Ashtaroth* cuius deæ cultus ab istis mercaturam per Græca maria sequentibus late diffusus est.

De Romulo rege hoc plerique hodie consentiunt atque vix adhuc dubitatur quin illius historia omnino ficta sit, ipsumque nil nisi universæ cujusdam sententiæ adumbratio. Constat inter plures populum Romanum se ipsum sub Romuli personâ indicasse. Numæ Pompilio eadem adhibetur ratio, cuius sub nomine quasi imagine quâdam religionem deorumque cultum Romani finxisse videntur. De Tullo Hostilio major sententiarum diversitas, aliis eum personam fictam habentibus, aliis revera hominem. Micheletus autem, vix quidem callidus, ingenio fortasse subtiliore, et, quod Gallicis scriptoribus plerumque accidit recentibus, conjecturas captans solutissimas, modo insignes sint, illorum regum historias trium nova vult ratione explicare, Romuli sub nomine plebem indicari putat, deinde Numæ patres. Itaque ei videntur plebs, populusque invicem narrationem excepisse, eoque modo rex uterque laudibus esse elatus. Deinde Tullium arbitratû Romuli quasi secundam expositionem esse, patribus iterum carmen profertentibus suum.

Quam verum ad Ancum Martium, quantum numero regem

<sup>1</sup> Exemplo est Ἄ. πό. τ. τ. Cythereæ templum, teste Herodoto, a Pænis exstructum, quod tamen Æneæ pietati Dionysius attribuit.

perventum sit, errore velut inextricabili palabundi, tenebris undique circumdatis, nihil clari acie prospicere possumus contentissimâ, nulla viâ indicia reperire certa. Ut de temporum ratione miro modo vitiata nil dicam, singula æque et universa quæ de hujusce regis imperio accepimus inter se vehementissime repugnant. Primum arcana religionis omnia in publico proponit<sup>2</sup> quæ tamen multa post sæcula plebi adhuc ignota latebant. Deinde Ostiam condit, quia portu populus egeret, scilicet navium et mercaturæ fere omnino experts.<sup>3</sup> Tum Latinos devictos in Aventino consistit e quibus haud dubie plebs oritur; attamen multis annis revolventibus, legem latam esse Aventinum ad agrum inter plebem dividendum. Fortasse quæ uni tribuuntur regi duobus potius principibus referenda sunt, ita ut res contra Latinos feliciter gestæ a priore vel Romulo vel Tullo sumantur, carcer, autem et pons, aliaque ædificia regis Etrusci vestigia videantur alicujus.<sup>4</sup>

Quum autem ad Tarquinius Serviumque Tullum accedere-mus, certum aliquid stabileque solum primum attingere vide-mur; deinde diligentius rimantes, quanto majore spe erecti essemus, tanto et majore frustratione fallimur. Horum enim exstant regnorum monumenta minime dubitanda, sed si ista regibus certa certis assignare velimus, dubio errore mox implicamur. Quæ ad Damarati fabulam attingeant, quibus Cypseli historiam referentibus veritatis species inest, ea evadant in auras necesse est quum primum temporum rationes contulerimus, miro modo inter se dissidentes. Regis ultimi vi tandem expulsi pater florente ætate ad regnum erat vocatus annos ante CVII. Tarquinii Prisci filiam ducit Servius Tullus. Eidem paulo post regi creato duo sunt filiæ nobiles. Quo accedit Anci filios xxxviii annis inauditâ socordiâ præter-missis tyrannum peregrinum tandem occidere. Itaque adhuc inter falsa, veris licet commixta, versamur, atque si res ipsæ supersunt, nominibus certe fictis obscurantur.

Duorum regna Tarquiniorum multa habent similia, resque

<sup>2</sup> Liv. i. 32.

<sup>3</sup> Vide sis Michelet. Vol. i. p. 189.

<sup>4</sup> Minime ignoro hodie fere omnes velle pro certo habere Etruscorum dominationem una cum gente Tarquinia Romam demum inferri. At mihi persuasum est quæ opera modo commemoravi Tuscorum ingenio magis convenire. Quamobrem aut illa ad Tarquinius trahenda sunt, aut ante Tarquinius Etruscos Romam occupasse confitendum.



haud parvæ gestæ modo huic modo illi tribuuntur, Capitolium ædificatum, cloacæ exstructæ, Latini in Romanorum ditionem penitus redacti, Sabini acie fusi utrique regi a multis scriptoribus adhibentur. Quapropter Micheletto visum est duo ista regna fortasse unum tantum re ipsa conficere, variis narrationibus traditum. Quod minime credendum est. Namque quum et regnum quodque tempus conveniens omnino superet, atque etiam tot tantæque res domi militiæque gererentur, si regum numerum auxisset potius quam minuisset, multo verisimiliorem protulisset sententiam. Mihi vero veterum annales doctorumque dicta perpendenti probabilius videtur plures fuisse Tarquinius, quot vero, diserte non dicam. At utrum Gens Tarquinia ab Etruscis, ut auctor est Muellerus, an ut Nieburio potius videtur a Pelasgicis Latinis intercedentibus, stirpem duxerit, non satis compertum habeo, quam in sententiam pedibus ire melius sit. Hoc certè inter omnes constat gentem peregrinam fuisse.

De sexto rege vel majore sententiarum discrepantiâ certatur. Hoc solum liquet quendam eo tempore populo favisse toto, paucorum arrogantia coactâ. Quisquis verum esset incertissimum est. Plerosque secundum scriptores Tullius fuit cui nomen *Servius* inditum quia à *servâ* ortus est. T. Livius autem vult eum a captivâ nobili e Corniculani exortum esse, durum sane existimans servæ filium regum Romanorum sedem usurpasse. Contra Etruscorum annales populi fautori nomen assignant *Mastarnam*, eundemque asseverant lucumonem quendam Cælium Vibennam Romam ab Etruria secutum esse.<sup>1</sup> Micheletto quidem iste Servius temporis illius mera videtur imago per quod plebs libertate sibi vindicatâ fructi sint. Quæ vero sententia plus ingenii quam fidei in se habet, ac (pace tam acuti viri) hallucinantem aliquid sapit.

De Tarquiniorum expulsionem non multis disserere necesse est. Populus Romanus laboribus a priscâ vitæ ratione abhorrentibus<sup>2</sup> diu vexatus, tyrannos peregrina e stirpe

<sup>1</sup> Sic enim in Claudii imperatoris oratione scriptum est. "Servius Tullus, si nostros sequimur, captivâ natus Ocretiâ, si Tuscos Cæli quondam Vivennæ sodalis fidelissimus, &c." Mihi quidem videtur huic Tuscorum dicto nimium auctoritatis concessam esse. Quod Latinorum narrationem funditus evertat, nihil magus propterea sibi ipsi fidei facit.

<sup>2</sup> T. Liv. i. 56.

exortos tandem extrusit. Proxima cujus facti origo Lucretiæ stuprum memoratur. Quod utrum verè primum populo adhibuisset stimulos, an una tantum e multis habenda sit injuria, quæ cunctæ populares animos in dominos suos erexissent, parum interest. Attamen, me judice, verisimilius est facinorum hujuscemodi atrocissimum multorum, tyrannidis licet eversionem multis annis ante evaserit, in proximo tamen loco a poetis positum esse.

Me sane haud paullum juvat operam perfecisse propositam. Sed quali modo? Quot res gravissimas aut omnino prætermisi aut levius perstrinxi. Ast mihi tam magno in campo omnia percurrere student et meum ipsius tempus et legentium patientia deessent. Nec mihi tantum arrego ut in quibus viri doctissimi gravissimique hæsitaverunt ea lucido proferre ordine profitear; neque quum alii alia asseverent tot inter sententias potissimam eligere facilius. Quamvis enim annales veterum minimo impulsu submoveantur, quæ in locum eorum constituamus difficillime est rimari. Quamobrem fortasse id optimum esse potest, reges, bella, motus civiles, quæcumque tradiderint scriptores majores ex parte accipere, mutatâ tantum temporum ratione. Namque annorum series facile detorta ac depravata est, magnorum autem nomina virorum resque eximiæ gestæ, memoriæ gentium altè inhærescunt, taliaque pro veris habere minus a fide abhorret quam prorsus ficta putare.

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“IN LEGIBUS FERENDIS QUID PROPOSITI HABERE DEBEAT,  
QUI PŒNAS PECCATIS IRROGAT, ET QUÆNAM SIT  
ADHIBENDA SUPPLICIORUM MENSURA.”

*Oratio Latina Comitibus Maximis Recitata. A.D. 1841.*

VINDICANDI in fontes sceleris ratio ac mensura, ab omnibus, qui de republicâ scripserunt, prolixè tractata quæstio, cum res ad disputandum maximas, humanoque commodo apprime necessarias, tum festivissimam exemplorum copiam præbet. In Academiis philosophorum, in auratâ Senatûs curiâ versatum est argumentum, non his vel illis audientibus,

sed toto fere genere humano iudicium exspectante, in quo non commodum tantum, verum etiam omnium salus est constituta. Quæ cum ita sint, non sine multâ animi trepidatione in rem tractandam ingredior, quam, nisi ab Almâ Matre provocatus essem, tamquam viribus meis, quas scio quam sint exiguæ, maiorem reliquissem. Tali vero adhortatione corroboratus, pauca ex meâ sententiâ dicendi veniam cum omni reverentiâ peto.

Ut numerosiora, quam pro operis magnitudine, virorum illustria nomina omittam, qui antiquitus de vexatâ pœnarum questione iudicia minime certe aspernanda reliquerunt, ad præteritum venio sæculum, in quo duo non exiguæ famæ claruerunt scriptores, alter Italus, Britannus alter, Beccaria Paleiusque, qui ambo de pœnarum proposito modoque subtiliter disputaverunt, nec parum valuerunt in definiendâ opinione, cui vulgaris hisce temporibus sententia magnâ de parte coaluit. Esse aliquid in pœnis ad vindictam pertinens uterque negat, at tantum a civitate illatas esse, ad tuendas scelerum abrogatione hominum societates, ad quod formido sola est efficax, quæ scelestis ingeneratur pœnarum pro peccatis illatarum exspectatione. A claris dissidere viris periculosum semper est, et ingratum opus, vix tamen persuadere mihi possum ita omnino se rem habere. Permagis in pœnis momenti exemplum, quod inde in posterum derivatur, esse, libentissime concedo, attamen dubito id solum propositi habendum esse. In quâ opinione non minime confirmatum me sentio, ubi intelligo illam, quamvis aversa sit a recentioris ævi scriptorum sententiis, generi humano fere innatam videri. Omnibus enim omni tempore gentibus prævaluit dogma, in scelerum remunerationem parari pœnas, non peregre docendo vel audiendo deductum, sed a teneris unguibus insitum, et quasi nativum. Universam vero consentionem veritatis documentum parum mendax habeo. Neque temere neque iniuriâ adversus Areopagum, sanctum Atheniensium primævumque tribunal, constituebatur Eumenidum ultionis Dearum specus.

Ut rem illuc, unde summa auctoritas, in primis referamus, videndum est quamnam de hâc questione sententiam S. Scripturæ Libri pronuntiant. Sublatum hominibus jus ultionis plerique existimant, quod dixit Dominus, "Ego vindictam, et ego retribuam." At in illo loco privatæ tantum iratorum hominum vindictæ fit mentio, nec inde aliquid de jure ubi-

cendi, quod civitati traditum affirmant alii, definiri potest. Antequam ulterius in re enucleandâ pergam, determinari volo aliam quæstionem, cui nostra de pœnarum ratione non modice cohæret, nempe quæ sit civilis societatis origo, et unde sit et quanta regentibus derivata auctoritas. Non ego vexatam de jure regum divino disputationem denuo agitare volo, hoc tantum affirmo, divinâ civitates auctoritate præditas esse, et ad exemplar divinæ administrationis constitutas, id quod certissimo Sanctæ Scripturæ testimonio probari posse confido. Sanctus enim Paulus in suâ ad Romanos Epistolâ hæc ait : “ Dei enim minister tibi in bonum, si autem male feceris time : non enim sine causâ gladium portat. Dei enim minister vindex in iram ei qui male agit.” Quid, quæso, aliud est hoc “ gladium portare,” quam ultionis jure potiri ? id quod Apostolus ipse sequentibus verbis lucide exponit, ubi rectorem “ vindicem in iram ei qui male agit,” nominat. Ita summa in civitatibus potestas divinum exercens ministerium jus vindicandi sceleris obtinuit, non sempiternis illis, et divinæ propriis justitiæ poenis, sed proletariis quibusdam ac vicariæ hominum auctoritati idoneis suppliciis. Illorum objectio, qui clamant privilegia ista a S. Paulo bonis tantum rectoribus attributa esse, satis refellitur, cum in mentem nobis revocemus, hæc ad cives Romanos imperante Nerone essa scripta. Res memoratu non indigna est scriptores duo, quos supra nominavi, quamvis de pœnarum proposito sententiis congruant, tamen inter se de civitatum ideoque de ipsarum pœnarum origine atque auctoritate discrepare, quâ dissensione non modice debilitatur argumentum, quod auctores illi de ipsis propositi fundamentis consentire nequeunt. Beccaria “ Sociali,” ut aiunt “ Compactioni” civitatum auctoritatem inniti sentit. Paleius Socialem omnino esse Compactionem negat ; affirmat autem civitates ab hominibus constitutas, quia utiles sint humanæque felicitati idoneæ, Deum autem velle et rectum id esse, quod utile sit et humanæ felicitati idoneum. De Sociali Compactione, exploso philosophorum *πλάσματος*, nihil dico, at nostrum vel Paleianis argumentis propositum comprobari posse reor. Quid enim felicius esse potest quam, quousque nos mortales valemus, Divina imitari ? In vindictis autem constituta est Divina rerum administratio, itaque humanam in se remunerativum aliquid continere oportet. Hoc loco popolare de imbecillitate humani judicii argumentum omitto, et in posteriorem libelli partem tractandum relego.

Magno nobis documento esse arbitror Judæorum leges, quas Ipse Deus fixit, e vindictis constitutas esse; quippe quod in illis oculus pro oculo et dentem pro dente solvi oportebat. At, interpellet aliquis, Judæorum leges ab Ipso Numine fixæ, impeccabiles erant; nos vero fallaces homines divinam Judæorum *οὐκονομίαν* imitari omnino nequimus. Quæ contra dico Judæorum rempublicam, quamvis a Deo factam, ab hominibus administratam esse—in legum vero administratione non exiguus errori locus apparatur. Itaque nobis argumento est Judæorum civitas.

At etiam Anglicanæ leges testantur in scelerum ultionem instrui pœnas, aliter enim pulcherrimum illud dictum apud jurisconsultos nostrates legis auctoritatem non obtinuisset, potius esse sotes decem effugere quam insontem unum puniri. Quæ quidem sententia, (porro ita affirmat Paleius,) falsa foret, si exempli tantum causâ propositæ essent pœnæ. Illis vero qui aliter sentiunt verum ac dictu nobile videtur dogma, nihil enim horribilius esse potest quam ut nocentis in innocentem facinus vindicetur; elabi vero sine damno noxium hominem, quamvis sit deplorandum, nihil in se atrox continet.

Venio nunc ad popularem, quam supra nominavi, oppositionem, non expedire præ humani judicii imbecillitate jus ulciscendi humanis manibus committi. Hoc, ut cætera ejusdem farinæ argumenta, si, quod minime admitto, vera sit, ad multo majora demonstranda est efficax, quam prævident ipsi, qui id attulerunt. Hoc enim si concedamus, quid obest quin seditiosi homines ulterius pergant, et arrogant sibi, ut nullæ prorsus leges, respublica nulla constituatur;—imbecillius enim est hominum judicium, quam ut alius alii recte imperet, id quod hodie affirmant "Socialistæ."

Si pœnæ extirpandis tantum supplicii formidine facinoribus accommodatæ essent, quo communius aliquid et effectum facilius esset maleficium, eo gravius foret supplicium, quod ab hujusmodi generis flagitiis ægrius deterrentur homines, quæ autem et patrato difficilia et inventu rara essent, vel modico vel nullo prorsus supplicio coercerentur. Verbi causâ, acerrime in ebrios vel mendaces homines vindicaretur—parricida vero, rarissimum animal, modice damnatus effugeret, vix enim publicæ metuendum est, tantæ atrocitatis facinus posse prævalere. Hodie vero longe aliter actum est: ebrius enim *ergastuli* vel modicæ pecuniæ damnatur, *capitis parricida*.

His animadvertendis in alteram propositi partem sensim sumus delapsi; indagandæque jam sunt rationes, quibus modus poenæ facinoribus inferendæ potest determinari. Vel in primis manifestum est poenæ pro facinore magnitudinem accurate accommodari omnino non posse. Itaque, quosque poenæ cum scelere conjunctionem obtinere nequeunt, eosque legumlatoribus exempli, quod inde provenit, habenda est ratio. Nolo vero affirmare poenas maleficiis gradatim aptari, aliqua de parte non posse, quod exemplis quæ supra attulimus amplissime comprobatur.

Nemo est quin percipiat primum statuendum esse, quid in quaque republicâ gravissimum poenæ genus fiat, post, cum id in gravissima facinora attribuerimus, cætera ordine comparabuntur supplicia. Si ad Sacra nos Monumenta conferamus, plane apparebit Numen humana penes imperia jus capitis posuisse. Ut innumera Prioris Fœderis loca, in quibus hoc liquide exponitur, prætermittamus, quid est aliud gladius, quem, ut antea protulimus, in principum manus posuit S. Paulus, quam administrandi capitalis supplicii jus? Itaque cum sit perspicuum licere nobis flagitia capitali poenâ coercere, postea quærendum est num expediat mortem in sontes in maleficiorum piaculum minari. Paleiano in illos, qui de hoc dubitant, utar argumento, capitale supplicium antiquare nefas esse, donec aliud poenæ genus fuerit inventum, quod ad deterrendos sontes æque sit efficax, quod nusquam adhuc est factum. De genere mortis, quâ legum in facinorosos potestatem vindicamus, nihil est præscriptum, itaque expediet quam mitissimo uti supplicio, ne quid in misericordiam clarissimum imperatorum ornamentum peccetur. Et eâdem de causâ cavendum est ne nimîâ exemplorum ad coercendos sontes curâ capite trivialia crimina veniantur. Itaque gaudeo equorum vel ovium raptoribus abrogatam esse capitalem poenam. Libet hic animadvertere fallacem esse eorum opinionem, qui illos ad misericordiam propensiores autumant, qui exempli tantum causâ decretas poenas arbitrantur. Contra vero nemo, qui aliquam in poenis Νέμσις pro facinoris magnitudine accommodatam inesse credit, capitis damnum in ovium raptores, aliosque ejusdem generis maleficos, minatus esset. Pulcherrimus est regis Angliæ inaugurationibus mos Curtanam, obtusum Misericordiæ ense, acri Justitiæ gladio comitem adjungere.

Ubi nos studiose constituerimus quid ultimum in civitate fiat supplicii genus, cæteræ cæteris facinoribus accommodandæ sunt poenæ, quod non adeo difficile est, si ingeneratam rerum coherentiam inspiciamus. Illis enim scriptoribus minime assentior, qui nullum in animo "Moralem," ut aiunt, "Sensum" inesse asseverant. Immo Regina in mente sedet Conscientia stimulos et verbera gerens, bona inspirat, mala pellit, ventura prævenit, patrata vindicat. Hujus si nos monitui parentes præbemus, facilia omnia et proclivia reperiemus, illa enim docet quæ sit inhærens et immutabilis rerum inter se ordo, quæ contra si expedientiam meram vitæ ducem constitueret philosophus, cavendum erit ne illum, cum deproliantem inter se utilitatum lites solvere, et obscura dubitationis latibula illustrare aggressus fuerit,

"Labyrintheis e flexibus egredientem  
Tecti frustraretur inobservabilis error."

In distinguendâ scelerum magnitudine poenarumque gravitate habenda est ratio non tantum ipsius quod patratum facinoris, verum etiam modi quo patratum—verbi causâ, num solus an conjuratus maleficus id fecerit—scelestior vero conjuratus quam solus maleficus, duo enim facinora molitus est, facinus enim est injuriosa conjuratio—num subitâ irâ inflammatus an ex deliberatâ ac consultâ injuriâ contra leges peccaverit; hoc vero majus est facinus, nam in ipsâ deliberatâ malitiâ scelestum aliquid inest.

Nonnunquam decertatum est inter illos qui de πολιτεία scripserunt, utrum reipublicæ plus sit commodo leniores comparari leges, quæ ad literam administrentur, an paullo severiores, quæ imperatoris arbitrio possint mitigari. Equidem iis assentior qui alteram sententiam laudant, tot enim tamque diversa ejusdem facinoris sunt genera, et externis rebus ita mutatur sceleris facies, ut, si immutabilis fiat poena, vel acrius in innocentiores, vel lenius in noxiores vindicatum iri prorsus necesse est, id quod tollitur, si severâ in scelestissimos impositâ poenâ, allevandi supplicii jus penes rectorem constituatur. Exclamabit fortasse aliquis, debilius esse hominum judicium, quam cui nullo inde civitati allato detrimento tanta potestas concedatur. At tu ipse iisdem hominibus jus ferendarum legum, in quo majus inest periculum, concedis.

Facta est inter legumlatores disceptatio de vulgandis exem-

pli causâ pœnis. Sunt qui injuriâ id factum affirmant, oportere autem indicia pœnæ celari, ne sontis detrimento fiant, itaque in operibus publicis scelestos occupari nolint, (qui quamvis apud nos inusitatus sit mos, in cæteris Europæ populis prævaluit,) quod sine civium cognitione effici nequit. Hæc autem temere dicta mihi videntur, in infamiâ enim, quæ abinde in maleficos redundat, non minima pœnæ pars est sita; illorum autem pudori nimium parcere, quæ virtus pro rei naturâ in iis parum inest, injuriosa est et futilis lenitas. Si formidine deterrendi sunt sontes, infamiam, nec corporis tantum dolorem vel molestiam formident oportet; multi enim sunt, qui quamvis corporis dolores tolerare possint, id tamen patrare nolent, cui indelebile infamiæ stigma sit inustum. Itaque in illos quo severiores leges, eo leniores. In tollendo enim facinore, non in facinorosis indulgendo sita est genuina lenitas.

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QUÆNAM BENEFICIA A LEGIBUS PRÆSCRIPTIS DILIGENTER  
OBSERVATIS ACADEMIÆ ALUMNI PERCIPIANT.

“Cum tempora commutantur, commutatur officium, et non semper est idem.”—*Cic. de Offic.*

“Multis in rebus fallebatur antiquitas.”—*De Divinatione.*

QUALIBET in civitate hominumve conciliatione hoc in primis desiderandum videtur ut a legum institutione bonarum moribus publicis caveatur. Quæ quanto bene servatæ reipublicæ prosunt toti, tanto, si parum colantur, damno opprobrioque sint necesse est. Hoc cum in universum predicari liceat, rem etiam unicè tangit siquando de juvenibus agitur, quorum societas ad appetitus indulgendos proclivior quippe apud quam ratio ac judicium gratiam nondum assecuta sint sibi debitam, in dedecora flagitiaque sæpius præceps fertur. Eo accedit mens hominum rerumque inexperta, quæ, ad ingenua licet tendat, ipsa inscientia haud raro ad praviora deducitur. Rerum enim prudentia quanquam pectoribus nostris natura inseritur, usu tamen et exercendo crescit et augetur neque sine iis vim propriam obtinere potest. Quare si cœtus et



conciliationes omnes legibus et institutis continentur, si vel inter barbaros populi regendi rationem quandam invenimus (rudem sane et multis abnormem, rationem tamen), atque adeo quotquot tali hujusmodi omnino carent iis hominum more vivi ullo modo dici potest, sed potius belluis velut nullo prorsus ordine ætatem degi, nemo, ut mihi videtur, dubitabit quin ut, juvenibus quemvis in locum ad bonarum artium disciplinas colendas frequenter congregatis, et legibus optimis præcipuum sit opus, et iis legibus reverentiâ in perpetuum tribuendâ.

Duplex hinc oritur quæstio. Inter enim præcepta et instituta Academiæ in nostræ legibus quæ comprehenduntur, alia vivendi agendique normas exponunt quæ apud homines latissime patent (exemplo sint hæc nobilitata "Deum timeto, regem honorato, virtutem colito, disciplinis bonis operam dato"), alia ad alumnorum vitam quotidianam res hocce in oppido actas unice spectant.

De prioribus non multis loquendum. Nam quæ cives haud dubie oportet omnes servare, colere, magni æstimare, ea inter juvenes qui imperio certo idpropter se obstrinxerint ut mentes ad humanitatem informetur magno beneficio et videntur et sunt, dum arctissime observantur. Quod si quis negat, mihi minime in animo est ut cum eo de proposito dimicem, siquidem nobis ratio et opinio tanto intervallo inter se dissident, ut ne operæ pretium sit locum argumentis communem anquirere.

Posteriora verum majus erit tractare opus. Primum enim propositi ratio institutioque postulat ut de legum servandarum officio quarumvis fixum aliquid et stabile decernamus, deinde, ut quæ e temporum rerumve mutatione hoc officium solvant (si forte solvi possit) penitus indagimus.

Malorum igitur divisio satis apparet. Primum descripta sunt quæ *per se* dicuntur, quippe quæ haud dubie honesto repugnent et universas apud gentes pro nocituris vetendisque ducantur. Tum quæ *mala prohibita* vocamus, nempe quæ alia aliis videntur, quodpropter accidit ut his in terris prohibeantur, in illis autem de iisdem minime curetur. Quæ cum ita sint, sæpe dubitatur cur mala hujusmodi declinare nos oporteat, nisi quod nobis talia aggressuris poena quædam e legibus impendeat. Sunt qui nos vehementer negant ullo ita teneri officio ut leges in hæc quæ nuper diximus *mala lata*

colamus. Hôc, aiunt, legum latoribus potius visum, tibi autem aliter. In utramque partem hominum sententias gentiumque instituta adhibere in promptu est. Quocirca si tibi in animum inducere potes violatæ legis pœnam fortiter perferre nihil prorsus obstat officium quo minus mentis aut voluptatis inclinationi morigereris. Quodcunque civitati debes, id certe pœnam perpessus solveris. Durior est siquis ultra requirit. Quinetiam nonnunquam accidit ut, lege parumper neglecta, aut privatis aut vel civitati universæ magna utilitas gignatur. Cujus rei exempla apud gentium historias multarum cuique in mentem extemplo venient. Quibus perpensis, ne indulgentiam quidem poscere debent qui legem plane ineptam transgressi fuerint, sed potius audaciam ultro imputare tanquam erga cives suos beneficium.

† Hæc speciosa quidem; qui tamen ea in argumentum adducunt, ii, me certè iudice, magno in vitio sunt. Nam legibus reipublicæ, virorum monumentis gravissimorum summa reverentia debetur. Et cujus superba manus legis numen violaverit, is continuo gratiam reipublicæ et auctoritatem, quantum per se valet, spernit calcitratque. Quod ad exempla attinet, historiæ e fontibus hausta, hoc, credo, e pluribus eorum liquet, ubicunque singulis hominibus aut vi extortum fuerit aut falsâ opinione concessum ut leges vel de parvis rebus latas negligant, illic id semper effici, ut legibus magistratibusque nulla tandem tribuatur auctoritas; unde societatis atque conjunctionis humanæ vincula solvi refringique constat. Deinde, minime ipsum credibile est te privatum, jus aliquid te penes habere quo fretus civitatis fundamenta dissolvere aggrediaris. Longe, mehercule, probabilius est te unum aliquam mentis errorem contraxisse quam multos et sapientes qui edicta et promulgaverunt et tuentur omnes una decipi et falli.

Dicemus igitur legem dignam esse omnem quæ in omne tempus intacta maneat id propter solum quia lex est? Minime vero; leges enim malæ et fuerunt et sunt, quarum alias sua ipsarum natura damnat, aliæ bonæ primum atque commodæ temporum mutatione aut depravatæ sunt, aut obsolescunt et ineptæ fiunt. Sed eo remedia adhibere facillimum, cum legum ipsa ratione et reipublicæ tranquillitate satis congruentia, ut plerumque fit, quoties alias leges abrogatas, alias autem earum loco suffectas videmus.

Quo quidem nihil magis ad reipublicæ moderationem conducit optimam. Enimvero si quæ leges, annis volventibus, tali mutatione afficiuntur ut nec pristinum munus consequantur et in rebus agendis vel impedimento sint jubet utilitas æque ac jus eas prorsus tolli et obliterari. Earum enim desuetudinem rei ipsa natura efficiat necesse est. Tum nihil magis valet ad legum reverentiam omnino evertendam quam legem quantulacunque juris codici integra inhærens, revera autem inter hominum negotia desueta et neglecta.

Leges, ut ante diximus, bonæ primum adque utilitatem communem haud dubie pertinentes temporum lapsu aut inutiles aut etiam perniciosæ sæpe fiunt. Quod minime mirandum. Ridiculum sane foret si puero prætextato, ne dicam homini adulto infantis fascias imponeres. Numquid minus absurdum videtur nova hominum genera legibus exoletis regi, quibus nec habitus nec mores nec studia, nec copiæ eædem maneant iis leges solum immotas manere? Quid enim lex? Agendi norma, Jurisconsultus ait celeberrimus. Cum igitur agendi incitamenta permutantur, ut normæ etiam mutantur postulat cum ratio tum necessitas.

Regnorum igitur status conditionesque mutationem patiuntur. Principio reges supremum exercent imperium, dii velut apud homines vitam agentes, omnibus ornamentis splendentes. Deinde, doctrina scientiaque se latius pandentibus (e quibus et virtus plerumque amplior fit), indignum videtur res civium tantorum et capita hominem unum pro voluntate sua administrare. Terminis igitur et modis regia circumscribitur auctoritas dum ne legitimam quidem partem in imperio jactare possit. Est ubi et nomen regum simul cum auctoritate penitus tollitur.

Quæ cum ita sint, maximâ laude dignæ videntur quæ civitatum institutiones prudentiâ fundatæ fuerint egregiâ ita ut mutatis temporibus se semper conforment, nec amictum referant, tempore angustiores factum quam qui crescentem tegat puerum sed potius animalis pellem, pariter cum illo quod continet et comprehendit auctam. Tales apud civitates, moribus legibusque paullatim renovatis, a tyrannide, aut quod certe tyrannidi proximum instat, usque ad liberam et bene moratam progreditur rempublicam; permutatur rerum ordo et status (*ἡ πολιτεία διαφθίπεται* ut Græci dicebant) nulla tamen vi, nullo civili bello, nullo juris interregno.

Hoc vel in universâ civitatis institutione non sæpe effici potest, legibus in singulis plane non potest. Quæ nisi pariter cum temporum mutatione rite moderentur, facit rerum progressio ut cum vera hominum conditione miro modo discrepent. Quod quidem nonnullis e nostræ Academiæ legibus accidisse et rei natura et decretorum verba plane coarguunt.

Illo certe tempore cum Academiæ nostræ fundabantur leges, alumnorum major pars quindecim annos nata artium humanarum curriculum inibant. Nunc autem qui duodeviginti annos habet is pro juvene inter tyrones ducitur. Magnum igitur interest pristinam inter et hodiernam alumnorum conditionem,\* nec dubium videretur, hoc solo cognito, quin leges his saluberrimæ illis graves et molestæ forent. Exemplum in promptu est.

“In recta studiorum institutione congruum est ut quam minime studiosi cum externarum commercio rerum distrahantur. Idcirco statuimus et ordinamus ut nemo in pupillari statu degens nisi uni eique solo (*sic*) ejusdem collegii ordinis et conditionis sodali associatus concessaque prius a tutore vel decano venia in oppidum exeat,” etc.†

Justum quidem et necessarium videtur vagandi per oppidum licentiam pueris non dari. Hominibus verum quales alumnorum partem hodie inter se efficiunt majorem, minime ferendum esset, tali si lege rigide adstringerentur. Quare desuetudine abrogata est. Sed manet affirmatio omnibus alumnis in limine accipienda, “leges, statuta, mores approbatos et privilegia Cantabrigiæ Academiæ quantum in me est, observabo.” Lepidum sane hoc *quantum in me est*, nec tamen ad piaculum omnino depellendum satis valet.

Quinetiam nulla si affirmatio violetur nullum si jusjurandum negligatur, quòd tamen in statutorum libro leges tantæ inusitatæ et quasi intermortuæ languescunt id profecto per se magno est damno, magnæ injuriæ, quippe quod auctoritatem et reverentiam omnem contemptu afficiat, omnesque discipulos faciat parum sedulos ut vel justas et necessarias leges colant.

\* In Academiæ Collegiorumque decretis de “non adultis” mandatur ut, certa si peccârint, virgis cædantur. Hodie, credo, alumnorum unusquisque molis majoris videtur quam cui tale supplicium aut conveniret, aut imponi posset.

† Statut. Liber, p. 220.

Dicit forsā aliquis legum desuetudinem subtiliorum incuria pigritiaque effectam esse. Quod certe argui nequit, siquidem e temporum annalibus illorum constat statuta infringi coepisse ipsā ab origine.\* Integra igitur mansisse hæc ne per auctorum ætatem videntur, exitum haud dubie subitura illis semper impendentem legibus, quæ, ipse quia sunt immutabiles, hanc unam ob causam hominum mores, necessitates, desideria quæ omnia natura sua instabilia et fluitantia sunt, fixa reddere conantur.

In iis præcipue quæ auctorem habent Elisabetham Reginam, dedita opera provisum est ne quid in Academiæ statu et temperatione ita commutetur ut scientiæ progressioni aut hominum usui se conformet. Unde contigit ut aut doctrinæ disciplinæque rationi obstent quo minus perfectæ sint, aut dum ipsis literis peragi nullo modo possint, molestum contrahant ingenium illis legibus penitus inhærens quæ jurejurando licet sanciantur gravissimo vel administrari omnino non possint, vel studio et ratione quadam negligantur.

In quibus nullum restat miraculum. Multo magis mirandum videretur si aliter accidisset. Hæ enim leges ad morum disciplinas societatisque conditionem spectant jampridem penitus eradicatas, omnibus alumnis studia designant quorum pars aliqua posteriorum ab usu sæculorum improbata est et rejecta, negotiis sane communibus quæ inter juvenes mox versabuntur non satis conveniens. Necnon philosophiam cum de rerum natura tum de mentis ordine humanæ admittunt et suscipiunt quæ nostro in sæculo aut falsa aut certe parum idonea esse videtur, et formulas imponunt quam plurimas quarum utilitas obsolevit, neque aliquid nisi verborum tædium manet. Pœnarum denique rationem et ordinem apertis verbis præcipiunt ab hujusce temporis humanitate continuo respuendam, et quod ab illa nimium in sones sævitur, et quod vix pueris nedum juvenibus convenit.

Vicissitudines quidem per quas a morum sententiarum, doctrinæ, a conditione vetustis posita statutis usque ad eam quæ nunc prævaluit transitum est, se ita pedetentim provexerunt ut sæcula fallant alia post alia; nec unquam, subita facta violentaque conversione, illis quos penes imperium fuit

\* Vide sis viri docti Georgii Peacock Eliensis Decani, Libro "de Academiæ Cantabrigiensi Statutis," p. 58, eqq.

ante oculos occurrit leges Academiæ et mores quantum a se discrepent. Quæ privorum jura afficiunt ea decreta cautiissime observata sunt, quæ non, desuetudine corrupta.

Constat igitur Academiæ leges renovari ac reformari oportet, siquidem, legibus administratu facilibus alias juxta positis quæ servari non possunt, accidere nequit quin eadem interpretatione, eadem negligentia afficiantur. De eo loquor quod verum haud dubie est, rectum autem minime; neque alumnorum aliquis se crimine liberatum putet si legum apertarum et communium aut ipsa verba aut sententiam refrigerit, id propter quod aliæ in statutorum Libro inveniri possint his temporibus nullo modo administrandæ.

Necnon inter decreta de alumnorum studiis et disciplinis nonnulla invenies perpetua virentia utilitate, omne in tempus mansura. Quæ inter præsertim exstat quod et a singulis legibus et a totius juris Academici corporis sententia conspirari liquet, scilicet ut omnes alumni ad studia mathematica se diligenter applicent. Quod cum contra multi hodie luctantur de hoc pauca dicenda.

Mihi igitur pro comperto videtur disciplinam mathematicam quemque pro parte virili persequi oportere quippe a qua bona oriantur certissima. Primum quod nobis vitæ futuræ molestiarum aliquid prægustare dant. Qui studiis humanioribus, antiquæ nempe sermonis cultui et interpretationi se penitus dederint, ficto quodam in mundo versantur, magisque formoso quam qui hocce cum rerum vero ordine aliquid similitudinis habeat. Cum Platone scilicet errabundi per loca amœna platanorum sub umbram patularum, aut una cum Sophocle Philomelæ a cantu pendentes, quæ e luco Atticæ regionis densissimo jucundos gaudet iterare modos, aut etiam, Catullo duce, ad Idæ juga evasuri alta Magnæ ut in Matris delubris Corybantum carmina hauriant numinis afflatu efferata. Quæ quidem omnia vitæ rationi quotidianæ minime conveniunt, hoc præsertim sæculo, cum de eo quod utile sit nimium solliciti sumus, de bono parum, de formoso fere nihil. Studia autem jejuna et difficillima ut ea de quibus nunc agitur, commune quidem habent cum solitis negotiis, juvenumque mentes inscientia adhuc infirmas ad vitam futuram bene educant, in qua molesta jucundis præponere cum ab officio tum a necessitate sæpe coguntur. Eandem ob Causam,

ut mihi videtur, Oxonienses ad artem Logicam colendam impelluntur.\*

Deinde magno beneficio est artium cultus mathematicarum quod ad morum disciplinam et moderationem attinet. Sapientis est profecto iras et omnes animi affectus, quantum penes hominem comprimere, quod certe magni laboris est, ned sine dura et longa exercitatione assequi potest. Patientia etiam inculcanda est et fortitudo in arduis invicta ut de strenue inceptis nunquam desperetur. Hæc ad omnia consequenda nihil aptius videas studiis mathematicis, quorum siquis fastidium tædiumque semel superaverit, illi nihil postea mentem commovere valebit nec uxor objurgans nec infans ululatus imo e pectore profundens detestabiles, neque etiam *πολιτικός ἀνὴρ* partium studio exacerbatus, nec si quid aliud iis magis horrendum in terris gignatur monstrum. Et cui-cunque semel patefactæ sint computationum ambages mathematicarum minime verendum est ut nodum quemvis arctissime constrictum solvere possit. Tum qui formularum spinas discendo, obliviscendo, rediscendo, aliis alias mille modis confundendo nunquam defessus sit, nihil in rerum natura, credo, unquam exoriri potest talem quod virum fatiget.

Hæc bona omnibus communia: sunt et alia in foro versaturos unice adjuvantia, nam, ut mihi videtur, neminem fallit legis scientiæ pars major parvulis in rebus posita. Cavillationes variæ, ingeniosæ magis quam æquæ, *σοφίσματα παντοῖα*, anguste scriptorum in suas partes interpretatio,

*σχινδαλμῶν τε παραξόνια σμιλεύματα τ' ἔργων,*

adversarii denique qualicunque modo refutatio, hæc apud causidicos maximi sunt pretii.† In quæ aperte patet illum aptiorem esse quicumque in omnibus quæ "artificia" vocant mathematici diu exercitatus sit, si enim ad symbola numero-

\* Ridiculum sane foret si quis putaret artes dialecticas Oxonienses colere id propter ut argumenta cuique rei idonea quâlibet in disputatione reddere possint. Quicumque enim libros Oxonii nuper imprimitos legerit, hypotheisin talem, medius fidius, *εὐχολῆ* admitteret, ni forsaa rationis nomini invidiam facere cuperet.

† "Nam cum permulta præclare in legibus sunt constituta ea jurisconsultorum ingeniis pleraque corrupta ac depravata." Cicero pro L. Muræna. Quod quidem de nostro æque ac de illo sæculo predicari potest.

rum et notas exemplaribus tortuosis miro modo involutas in lucem proferandas habilis fiat, nihil omnino ita cooperiet persona quin illi detrahatur.

Optimum igitur videtur, omnibus perpensis, Academiæ alumnos leges præscriptas sedule et diligenter colere. Sic enim et magistratibus multo facilius imperii munus fiet et ipsis alumnis bona gignentur de quarum utilitate dubitari non potest. Et cùm multa apud decreta videamus in quibus erravit antiquitas, multa etiam quorum effectum novus rerum ordo immutavit, hoc ipsum incitamento est ut quisque *quantum in se sit*, leges mores et statuta comiter observet. Quod si fecerit, vitam regulis certis subjectam et bene moderatum degens, serius ocus ad illud fastigium ascendit quod nactus parti sibi subjectæ imperii emendationes inducere queat sibi potiores visus.

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[ B. ]

To form a perfectly correct idea of the Cambridge Examinations, the reader must see some of the papers. I have, therefore, republished those of *seven*, the Trinity "Mays" for Freshmen, Junior Sophs, and Senior Sophs, on prepared subjects; the Trinity Scholarship, University Scholarship, Mathematical and Classical Triposes, on a general range of subjects.

The Colleges are fifteen in number, namely, according to their age, *St. Peter's* (popularly called *Peterhouse*), *Clare Hall*, *Pembroke*, *Gonville* and *Caius* (Keyes), *Trinity Hall*, *Corpus Christi*, *King's*, *Queen's*, *Catharine Hall*, *Jesus's*, *Christ's*, *St. John's*, *Magdalen* (Maudlin), *Trinity*, *Emmanuel*, *Sidney Sussex*, *Downing*.

The Examinations and extra Prizes for Composition, &c., in these Colleges, respectively, are as follows:—

*St. Peter's*. Annual Examinations of each of the three



Years in Classics and Mathematics separately; Examination of the Second and Third Year together in Divinity; Prizes for Latin Prose and Verse Original Composition.

*Clare.* Annual Examinations of each of the three Years in Classics and Mathematics together; Prizes for Theme and Verse Composition, Divinity, and Reading in Chapel.

*Pembroke.* Annual Examinations of each of the three Years in Classics and Mathematics together; Prizes for Latin Prose and Verse Composition.

*Caius.* Annual Examinations of the Freshmen and Junior Sophs in Classics and Mathematics separately; Examination of the Junior Sophs in Moral Philosophy; special Examinations in Anatomy, Physiology, and Chemistry, for certain Medical Exhibitioners; £10 in plate to the Bachelor highest on the Mathematical Tripos.

*Trinity Hall.* Annual Examinations of the Freshmen and Junior Sophs in Classics and Mathematics together; Prizes for Latin and English Essays, open to Freshmen and Junior Sophs.

*Corpus.* Annual Examinations of each of the three Years in Classics and Mathematics together; Prize for a Latin Declamation; a Cup to the Bachelor highest on the Mathematical Tripos.

*King's.* Annual Examinations of *all* the Undergraduates together in Classics and Divinity; Prizes for English Declamation, Latin Declamation, and Greek Verse.

*Queen's.* Annual Examination of the Freshmen in Classics and Mathematics separately; annual Examinations of the two Upper Years in Mathematics; Prizes for Latin and English Essays.

*Catharine.* Annual Examination of Freshmen and Junior Sophs in Classics and Mathematics, separately; Prizes for Divinity and Declamations.

*Jesus'.* Annual Examinations of Freshmen and Junior

Sophs in Classics and Mathematics, separately; occasional Prizes (not every year) for Latin and English Essays.

*Christ's.* Annual Examinations of the Freshmen in Classics and Mathematics, separately; annual Examinations of the two Upper Years in Mathematics; voluntary Classical Examination of the two Upper Years; Prizes for Latin Essays, English Essays, Latin Verse, and Reading in Chapel.

*John's.* Two Examinations annually of each of the three Years in Mathematics and Classics; voluntary Classical Examination of the Junior and Senior Sophs *together*; Prizes for Latin Themes, Declamations, and Verses, and for Reading in Chapel; Moral Philosophy Prize for Bachelors. Annual Examinations for Scholarships, open to all the Years; ditto for Fellowships, open to all Graduates.

*Magdalen.* Annual Examinations of each of the three Years in Classics and Mathematics, together; occasional Prizes for English and Latin Essays.

*Trinity.* Annual Examination of Freshmen in Classics and Mathematics; of Senior Sophs in Classics, Mathematics, and Divinity; *two* Examinations annually of the Junior Sophs in Classics, Mathematics, and Divinity; three Prizes for Latin Verse, open to all Years; Prizes for English Declamations, Latin Declamations, and English Essay, open to Third-year men; Prizes for Reading in Chapel (the Scholars who read the Lessons of the day); English Essay Prize for Bachelors. Annual Examinations for Scholarships, open to Junior and Senior Sophs; ditto for Fellowships, open to all Bachelors.

*Emmanuel.* Annual Examinations of each of the three Years in Classics and Mathematics, together; Prizes for English Essays; £12 in plate to the Bachelor highest on the Mathematical Tripos.

*Sidney.* Prizes in Mathematics, Classics, and Divinity, to the three Years together; occasional Prizes for Themes and

Declamations; £10 in plate to the Bachelor highest on the Mathematical Tripos.

*Downing.* None, I believe. This College has usually but three or four Undergraduates in residence.

But *two* University Examinations are essential to a Degree. The Undergraduate may compete every year for a University Scholarship (for two in his first year, if a clergyman's son), and for six Classical and three English Prizes. To Bachelors are open the voluntary Examinations in Theology and Hebrew, one Classical Prize, and four English Prizes. Some Prizes have been instituted recently which do not recur every year.

The whole annual amount of College and University Prizes exceeds £1500, *exclusive* of the most valuable emoluments of all, the College Fellowships.

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## FRESHMAN EXAMINATION.

EUCLID.

*Trinity College, June, 1841.*

[Four hours allotted to each paper.]

1. THE angles at the base of an isosceles triangle are equal.
2. Prove the same, assuming that any angle can be bisected, and show why problems are intermixed with theorems.
3. The greater side of a triangle subtends the greater angle. State also the meaning of the converse of any proposition, and prove it in this case.
4. If two triangles have two angles and the included side equal, each to each, the triangles are equal. Give also a second proof, by superposition.

5. Equal right lines, which join other equal right lines towards the same parts, form a parallelogram.

6. The diagonals of a parallelogram bisect each other.

7. Parallelograms on equal bases, and between the same parallels, are equal.

8. In any right-angled triangle, the square of the side subtending the right angle is equal to the sum of those described on the two other sides.

9. If a line be bisected, and produced to any point, the squares of the whole line produced, and the part produced, are together double the squares of the half-line and the line made up of the half-line and the part produced.

10. The angle at the centre of a circle is double the angle at the circumference, upon the same base.

11. The angle between a tangent and any chord, is equal to the angle in the alternate segment.

12. If two right lines within a circle cut one another, the segments of each form an equal rectangle.

13. Inscribe a square in a given circle, and hence, by the simplest construction, inscribe a regular dodecagon.

14. If the first be the same multiple of the second, as the third of the fourth, the first is to the second as the third to the fourth. Give the usual proof, and shew where it is defective.

15. Equal triangles, which have one angle equal, have the containing sides reciprocally proportional.

16. The rectangle of the diagonals of a quadrilateral inscribed in a circle is the sum of the rectangles of the opposite sides.

17. In a right-angled triangle, the equilateral triangle described on the hypotenuse is equal to the sum of those described on the two other sides.

18. Divide a given line, so that the square of the greater part may equal twice the rectangle of the whole and the less part.

19. From the extremities of the diameter of a given semi-circle, draw two chords to meet in the circumference, which shall intercept a given length on a given oblique chord.

20. If a circle be inscribed in a square, an equilateral triangle in the circle, and a circle in the triangle, the lines drawn from the vertices of the triangle to meet in any point of the inner circle, and the radius of that circle, have their squares together equal to the given square.

21. Given three unequal circles which do not intersect, and let pairs of double tangents be drawn internally to each pair of them, the three intersections will be in one right line.

22. Find the locus of intersection of two lines drawn from two given points, so that their lengths are in a given ratio.

### AGAMEMNON.

TRINITY COLLEGE. *June, 1841.*

TRANSLATE into ENGLISH PROSE:

- I. Εὐφημον ἥμαρ οὐ πρέπει κακαγγέλῳ  
 γλώσση μιαίνειν· χωρὶς ἡ τιμὴ θεῶν.  
 ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει  
 στυγνῶ προσώπῳ πτωσίμου στρατοῦ φέρῃ,  
 πόλει μὲν ἔλκος ἐν τῷ δήμῳ τυχεῖν,  
 πολλοὺς δὲ πολλῶν ἱεραγισθέντας δόμων  
 ἄνδρας διπλῇ μάστιγι τὴν Ἄρης φιλεῖ,  
 (¹) δὶ λογχῶν ἄσπιν, φοινῖαν ξυωρίδα·  
 τοιῶνδε μέντοι πημάτων σῆσαγμένον  
 πρέπει λέγειν παιᾶνα τόνδ' Ἑρινύων (²).  
 σωτηρίων δὲ πραγμάτων εὐάγγελον  
 ἥκοντα πρὸς χαίρουσαν ἐβέστοι πόλιν—  
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω λέγων  
 χειμῶν' Ἀχαιῶν οὐκ ἀμήνιτον θεοῖς;

ξυνώμοσαν γὰρ ὄντες ἔχθιστοι τὸ πρὶν  
 πῦρ καὶ θάλασσα καὶ τὰ πίστ' ἐδειξάτην  
 φθείροντες τὸν ὀύστηνον Ἀργείων στρατὸν.  
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·  
 ναῦς γὰρ πρὸς ἀλλήλησι Θρήκισι πνοαὶ  
 ἤρεικον, αἱ δὲ κεροτυπούμεναι <sup>(\*)</sup> βία  
 χειμῶνι τυφῶ σὺν ζάλητ' ὀμβροκτύπῳ  
 ὥχοντ' ἄφαντοι ποιμένεος ἀκοῦ στροβίλῳ.

v. 617—638.

- (1) Why are these in the accusative case ?
- (2) Quote any similar expressions which occur in other s of this play.
- (3) "Vulg. κερωτυπούμεναι." Klausen. What is the action to this reading ? To whom is the correction due ? Mention any other compounds of κέρας which have the short el. What is the quantity of the penultima in κέρατος ?

L. Πολλῶν πάροισεν καιρίως εἰρημένων  
 τάναντι· εἰπεῖν οὐκ ἐπαισχυνησομαι  
 πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσαίνων, φίλοις  
 δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον  
 φράξειεν, ὅψος κρεῖσσον ἐκπηδήματος ;  
 ἐμοὶ δ' ἀγῶν ὅδ' οὐκ ἀφρόντιστος πάλαι  
 νείκης παλαιᾶς ἤλθε, σὺν χρόνῳ γε μὴν.  
 ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.  
 οὕτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνῆσομαι,  
 ὥς μήτε φεύγειν, μήτ' ἀμύνεσθαι μόρον.  
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,  
 περιστιχίζω, πλουῦτον εἵματος κακόν·  
 παίω δέ νιν δίσ· κὰν δυοῖν οἰώγμασιν  
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι  
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς  
 Αἴδου, νεκρῶν σωτήρος, εὐκταίαν χάριν.<sup>(1)</sup>  
 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πῶσιν·  
 ἀκαφυσίων ὀξεῖαν αἵματος σφαγὴν  
 βάλλει μ' ἐρεμνῇ ψακᾶδι φοινίας δρόσου,  
 χαίρουσαν οὐδὲν ἦσσαν ἢ διοςδότῳ <sup>(2)</sup>  
 γάνει σπορητὸς κάλυκος ἐν λοχέμασιν.  
 ὥς ὡδ' ἐχόντων, πρέσβος Ἀργείων τόδε,  
<sup>(3)</sup> χαίροιστ' ἄν', εἰ χαίροιστ', ἐγὼ δ' ἐπεύχομαι.

v. 1339—1361.

- (1) Explain the allusion in these lines.
- (2) To whom is this correction due? What objection has been made to it, and what other correction has been proposed?
- (3) Illustrate this mode of expression by parallel passages.

## III.

Ἐπεὶ δ' ἀνάγκας ἔδω λῆπαδον,  
 φρενὸς πνέων δυσσεβῆ τροπαίαν  
 ἀναγνον, ἀνίερν, τόθεν  
 τὸ παντόταλμον φρονεῖν μετέγνω.  
 βρότους θρασύνει γὰρ αἰσχρόμητις  
 τάλαινα παρακοπὰ πρωτοπήμων.  
 ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρὸς  
 γυναικοποιῶν πολέμων ἀρωγὰν  
 καὶ προτέλεια ναῶν.  
 λιτὰς δὲ καὶ κληδόνας πατρῶους  
 παρ' οὐδὲν αἰῶνα παρθένειόν τ'  
 ἔθεντο φιλόμαχοι βραβεῖς.  
 φράσεν δ' ἀόχοις πατὴρ μετ' εὐχὰν,  
 δίκαν χιμαῖρας ὑπερθε βωμοῦ  
 πέπλοισι περιπετῇ παντὶ θυμῷ  
 προνωπῇ λαβεῖν ἀέρδην, στόματός  
 τε καλλιπρώρου φυλακὰν κατασχεῖν  
<sup>(1)</sup> φθόγγον ἀραῖον οἴκοις  
 βία χαλίνων τ' ἀναῦδω μένει.  
 κρόκου βαφὰς δ' ἐς πέδον χέουσα  
 ἔβαλλ' ἑκαστον θυτῆρων  
 ἀπ' ὀμματος βέλει φιλοίκτω,  
 πρέπουσα θ' ὡς ἐν γραφαῖς προσεννέπειν  
 θέλουσ', ἐπεὶ πολλάκις  
 πατρὸς κατ' ἀνδρῶνας εὐπραπέζους  
 ἔμελψεν, ἀγνὰ δ' ἀταύρωτος αὐδᾷ πατρὸς  
 φίλου τριτόσπονδον εὐποσμον  
 αἰῶνα φίλως ἐτίμα. <sup>(2)</sup>

v. 209—236.

- (1) Explain the construction of this accusative case, and illustrate it by similar instances.
- (2) By what Latin Poet has this sacrifice been described? Quote any passages which appear to be imitated from *Æschylus*.

## 7. Translate into ENGLISH VERSE, or LATIN LYRICS :

Τίπτε μοι τόδ' ἐμπέδως  
 δεῖγμα προστατήριον  
 καρδίας τεραστόκου ποταῖται,  
 μαντιπολεῖ δ' ἀχέλευστος ἄμισθος ἀοιδὰ;  
 οὐδ' ἀποπτύσας, (1) δίκαν  
 δυσκρίτων ὄνειράτων,  
 θάρσος ευπιθεῖς ἴζει  
 φρενὸς φίλον θρόνον; χρόνος δ' ἐπεὶ  
 πρυμνησίων ξυνεμβολαῖς  
 (2) ψαμμίας ἀκτᾶς παρή-  
 βησεν εὐθ' ὑπ' Ἴλιον  
 ὦρτο ναυβάτας στρατός.  
 πέσθομαι δ' ἀπ' ὁμμάτων  
 νόστον, αὐτόμαρτυς ὢν.  
 τὸν δ' ἄνευ λύρας ὁμῶς ὑμνωδεῖ  
 θρῆνον Ἑρινύος αὐτοδίδακτος ἔσωθεν  
 θυμὸς, οὐ τὸ πᾶν ἔχων  
 ἐλπίδος φίλον θράσος.

\* \* \*

μάλα γέ τοι τὸ τὰς πολλὰς ὑγιείας  
 ἀκόμεστον τέρμα· νόσος γὰρ  
 γείτων ὁμότοιχος ἐρσιδεῖ  
 καὶ πόσμος εὐθυπορῶν  
 ἀνδρὸς ἑπαισεν ἀφαντον ἔρμα.  
 καὶ τὸ μὲν πρὸ χρημάτων  
 κτησίων ὄκνος βαλὼν  
 σφενδόνας ἀπ' εὐμέτρου,  
 (3) οὐκ ἔδν πρόπας δόμος  
 πημονᾶς γέμων ἄγαν,  
 οὐδ' ἐπόντισε σκάφος.

v. 944—979.

- (1) and (3) Explain the construction accurately.  
 (2) What different readings have been proposed for  
 passage? Which do you prefer?  
 7. Translate into GREEK IAMBICS :

Shall we then live thus vile, the race of Heaven  
 Thus trampled, thus expelled to suffer here  
 Chains and these torments? better these than worse,



By my advice ; since fate inevitable  
 Subdues us, and omnipotent decree,  
 The victor's will. To suffer as to do,  
 Our strength is equal ; nor the law unjust  
 That so ordains : This was at first resolved,  
 If we were wise, against so great a foe  
 Contending, and so doubtful what might fall.  
 This horror will grow mild, this darkness light ;  
 Besides what hope the never-ending flight  
 Of future days may bring, what chance, what change  
 Worth waiting.

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### AGAMEMNON.

TRINITY COLLEGE. *June, 1841.*

#### I. (1) TRANSLATE :

Τετραλογίαν φέρουσι τὴν Ὀρεσσειάν αἱ διδασκαλῖαι,  
 Ἀγαμέμνονα, Χοηφίρους, Εὐμενίδας, Πρωτέα Σατυρικόν.  
 Ἀρίσταρχος καὶ Ἀπολλώνιος τριλογίαν λέγουσι χωρὶς τῶν  
 σατυρικῶν. SCHOL. *Aristoph. Ran.*

(2) In what year were these dramas exhibited, and what was the age of Æschylus at the time? (3) Explain clearly the meaning of the terms *trilogy* and *tetralogy*. In what relation did the satyric drama stand to the other three plays of the tetralogy? (4) Does it appear that Æschylus always exhibited his plays under the form of trilogies? To what trilogies did the other extant plays of Æschylus respectively belong, and what places did they occupy in them? (5) What effect do you consider the trigonistic form of dramatic representation to have had on the plays of Æschylus in respect of the plot and management of the subject? Compare them in this respect with those of Sophocles and Euripides. (6) How do you understand the statement of Suidas, that Sophocles ἤρξε δράμα πρὸς δράμα

ἀγωνιζέσθαι ἀλλὰ μὴ τριλογίαν? Can any of the extant dramas of Sophocles be considered as forming a trilogy in the proper sense of the term?

## II. Translate :

Νικήσαντος τοῦ Σοφοκλέους λέγεται τὸν Αἰσχύλον περιπαθῆ γενόμενον καὶ βαρέως ἐνέγκοντα χρόνον οὐ πολὺν Ἀθήνῃσι διάγειν, εἴτ' οἷχεσθαι δι' ὁργὴν εἰς Σικελίαν ὅπου καὶ τελευτήσας περὶ Γέλαν τέθαπται. PLUT. *Vit. Cimon.*

(1) What objection is there to this account? On what grounds has it been held that Æschylus must have visited Sicily more than once? Do they appear to you satisfactory? (2) What other reasons have been alleged for his final retirement from Athens; and which do you consider the most probable? What play did he write of which the scene must have been laid in Sicily? (3) Give the date of the death of Æschylus. How far can he be considered contemporary with Pindar and Simonides? (4) Where was Gela, and of what city was it a colony? What other illustrious city was a colony from thence? What form of government subsisted at this time in Gela itself and its last-mentioned colony?

III. (1) What account is given in the *Odyssey* of the return of Agamemnon, his murder by Ægisthus, and the subsequent vengeance of Orestes? Quote the principal passages. (2) How does it appear that the return of the Greek heroes from Troy was the subject of poems from very early times? By what poet subsequent to Homer was the same subject treated; and at what time did he flourish? To whom do you conceive Athenæus to refer as ὁ τῶν τῶν Ἀτρεΐδων ποιητὰς κάθοδον? (3) What do we learn from the *Odyssey* of the wanderings and subsequent fate of Menelaus?

IV. (1) Explain the phrases χρόνον διδόναι and χρόνον διδάσκειν. What was the office of the χορηγός; and in what manner was he appointed? (2) What number of performers do you conceive to have been furnished for the exhibition of this trilogy, and how many to have formed the chorus of the Agamemnon, Choephoræ and Eumenides respectively? Support your opinion by proofs drawn from the internal

arrangements of the dramas themselves. What external evidence is there on the subject?

(3) Translate :

Εἰ δὲ τέταρτος ὑποκριτής τι παραφθέγγετο τοῦτο  
 παραχορήγημα ἐκάλειτο, καὶ πεπραχθαί φασιν αὐτὸ ἐν  
 Ἀγαμέμνονι Δισχύλου. JUL. Pollux IV. 110.

To what passage do you consider this to refer? (4) By whom were the second and third actors respectively introduced into the Greek Drama? Is there any extant play of Sophocles in which the presence of a fourth actor would be required?

V. (1) Translate :

οὐ μὲν ἄτιμοί γ' ἐκ θεῶν τεθνήσκουσιν.  
 ἤξει γὰρ ἡμῶν ἄλλος αὖ τιμάρορ,  
 μητροκτόνον φίτυμα, ποινάτωρ πατρός·  
 φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος  
 κάτσειν, ἅτας τᾶσδε θριγκώσων φίλοις·  
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας  
 ἄξειν νιν ὑπτίασμα κειμένου πατρός.

v. 1246—1252.

(2) What view does Æschylus take of the duty incumbent upon Orestes of avenging his father's death? Quote any passages from the Choephoræ or Eumenides illustrative of this point. (3) Under what form was the duty of vengeance for the death of a kinsman retained in the Athenian laws? What was the legal form of proceeding in cases of manslaughter or accidental homicide?

(4) Translate and explain :

Προειπεῖν τῷ κτείναντι ἐν ἀγορᾷ ἐντος ἀνεπίσητος  
 καὶ ἀνεπίους, συνδιώκειν δὲ καὶ ἀνεπίων παῖδας καὶ γαμβροὺς  
 καὶ πενθεροὺς καὶ ἀνεπιδόους καὶ φράτορας. ἐὰν δὲ αἰδέσασθαι  
 δέη, ἐὰν μὲν πατήρ ἢ ἡ ἀδελφὸς ἢ υἱεῖς, πάντας, ἢ ἐν  
 κωλύοντα κρατεῖν· ἐὰν δὲ τούτων μηδεὶς ἢ, κτείνη δ' ἄκων,  
 γυνῶσι δὲ οἱ πεντήκοντα καὶ εἰς ἄκοντα κτείνειν, αἰδεσάσθων οἱ  
 φράτορες, ἐὰν θέλωσι, ὅκα· τούτους δὲ οἱ πεντήκοντα καὶ  
 εἰς ἀριστινὴν αἰρεσάσθων. DEMOSTH. c. Macart. 1069.

## VI. (1) Translate :

κλίοισι' ἂν ᾗδῃ θεσμὸν, Ἀττικὸς λεῶς,  
 πρῶτας δίκας κρίνοντες αἵματος χυτοῦ.  
 ἔσται δὲ καὶ τὸ λοιπὸν Αἰγείῳ σπράτῳ  
 ἀεὶ δικαστῶν τοῦτο βουλευτήριον.

*Eumen.* 651—654.

(2) What is the court here alluded to? By whom was it first instituted, and what were its duties and powers? (3) What political views connected with it is Æschylus supposed to have had in the exhibition of this trilogy? What was the state of parties at Athens at this time, and to which did Æschylus belong? (4) Enumerate the several courts of justice for the trial of homicide that existed at Athens, and the peculiar jurisdiction of each.

## VII. (1) Translate :

μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην  
 Ἀττην Ἐρινύν θ', αἵσι τόνδ' ἔσφαξ' ἐγώ,  
 οὐ μοι φόβου μέλαθρον ἔλπις ἐμπατεῖν.

(2) What is the Homeric conception of Ἀττῆ and Ἐρινύς? Illustrate it by quotations from the Iliad and Odyssey. Give the derivation of the two words. (3) Under what form do you conceive Æschylus to have produced the Erinnyes upon the stage? (4) Under what name were they worshipped at Athens, and with what feelings do they seem to have been regarded? Where was their temple in that city situated?

## VIII. (1) Translate and explain :

Πάροδος μὲν ἡ πρώτη λέξις ὅλου χοροῦ· στάσιμον δὲ μέλος χοροῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου κόμμος δὲ θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς. *ARIST. Poet.* Cap. 12.

(2) Point out to which of these three classes the several choral songs that occur in this play belong. (3) Do the same with those in the Choëphoræ and Eumenides, and illustrate the subject by reference to other tragedies. (4) To what purposes were the anapaestic, trochaic, and dochmiac metres usually appropriated? Illustrate this by reference to their use in the extant plays of Æschylus. (5) What metre

was originally employed in the dialogue of tragedy? and by whom was the iambic trimeter first introduced? (6) To whom is the invention of the iambic trimeter usually ascribed? In what respect did this metre, as employed by the dramatic writers, differ from that adopted by the Iambic Poets? (7) Give a scheme of the iambic trimeter as used in comedy and tragedy respectively. What is the metrical meaning of *ληκίδιον*?

IX. (1) Translate :

ΕΥΡ. καὶ μὴν ἐμαυτὸν μὲν γε τὴν ποιήσιν οἷός εἰμι  
ἐν τοῖσιν ὑστάτοις φράσω, τοῦτον δὲ πρῶτ' ἐλέγξω  
ὡς ἦν ἀλαζών καὶ φέναξ, οἷοις τε τοὺς θεατὰς  
ἐξηπάτα, μῶρους λαβῶν παρὰ Φρυνίχῳ τραφέντας.  
ARIST. *Ran.* 910.

(2) Give some account of Phrynichus and the other tragic poets prior to Æschylus. (3) Upon what grounds did the Dorians lay claim to the invention of the drama, and how far was their claim well founded?

(4) Translate :

τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον, οἷάπερ νῦν,  
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.  
ἀγὼ μάλιστα μὲν, ἀλλ' ὅμως, ἡνεσχόμεν τὸ πρῶτον.  
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυῖρην λαβόντα  
τῶν Αἰσχύλου λέξειν τί μοι; καὶ οὔτος εὐθὺς εἶπεν·  
“ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς,  
Ίόφρου πλέων, ἀξίστατον, στόμφακα, κρημνοποιόν;”  
κάνταῦθα πῶς οἶσθέ μοι τὴν καρδίαν ὀρεχθεῖν;

ARIST. *Nub.* 1361-69.

(5) Why were Æschylus and Euripides more particularly opposed to each other? Are there any traces of this feeling to be found in the extant works of Euripides? (6) Give a brief account of the *Ranæ* of Aristophanes, and mention the chief faults there found with the poetry of Æschylus. How far do they appear to you to be just? Illustrate them by examples from this and other plays of Æschylus. (7) Explain the allusion in the lines there put in the mouth of Æschylus :

ὅτι ἡ ποιήσις οὐχί συντέθηκε μοι,  
τοῦτω δὲ συντέθηκεν, ὥσθ' ἔξει λέγειν.

X. Translate, explain, and illustrate the following passages, pointing out any peculiarities of construction :

- (1) τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι  
τρίς ἕξ βαλούσης τῆσδὲ μοι φρυκτωρίας. v. 33.
- (2) ὅτω δὲ καὶ δεῖ φαρμάκων παιωνίων  
ἦτοι κέαντες ἢ τεμόντες εὐφρόνως  
πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου. v. 819.
- (3) μόνος δ' Ὀδυσσεὺς ὅσπερ οὐχ ἔκων ἔπλει,  
ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος. v. 811.
- (4) σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος  
κώπη, κρατούντων τῶν ἐπὶ ζυγῷ δορός ; v. 1589.
- (5) πρὸς κέντρα μὴ λάκτιζε, μὴ πησὰς μογῆς. v. 1595.
- (6) δίκας γὰρ οὐκ ἀπὸ γλωσσης θεοὶ  
κλύοντες ἀνδροβηήτας Ἰλίου φθοράς  
ἐς αἵματηρὸν τεύχος οὐ διχορρόπως  
ψήφους ἐθεντο· τῷ δ' ἐναντιῷ κύτει  
ἐλπὶς προσήει χεῖρὸς οὐ πληρουμένῳ. v. 786.
- (7) ὑπερτελής τε, πόντον ὥστε νωτίσαι  
ἰσχυρὸς πορευτοῦ λαμπάδος πρὸς ἡδονὴν  
πεύκη τὸ χρυσοφεγγές, ὥς τις ἥλιος,  
σέλας παραγγείλασα Μακίστου σκοπαῖς. v. 278.
- (8) λέγω δέ σοι  
τοιαῦτ' ἀπειλεῖν, ὥς παρσεκευασμένης  
ἐκ τῶν ὁμοίων χειρὶ νικησάντ' ἐμοῦ  
ἄρχειν. v. 1393.
- (9) ταῦτ' ἀπάγγειλον πόσει·  
ἦκειν ὅπως τ' ἀχίστ' ἐράσμιον πόλεις,  
γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι μολών. v. 587.

Why is ἀν not required in the last line ?

XI. Give the meaning and derivation of the following words, and illustrate their use by quotations :

Ὀλολύζω—ἐπορθιάζω—ἀργῆς—πέλανος—τριακτῆρ  
—ὀβρίκαλον—ὀρτάλιχος—ψακάς—πρόκωπος—ἐπάργεμος—

ὑπερελθὴς—ἀρχίστατον—προεβλεπον—ἐπέζηνον—ἀγυρτρία—  
κάρβανος—ἐκτολυπεύω.

XII. τὴν θυμοβορον φρενα λυπης.

Do you read λυπης or λυπην? Translate and accent the line on both suppositions, and give instances of similar constructions. Quote any other compounds in ος that occur in this play, mentioning which are used in an active and which in an intransitive sense. Do the same with those in ης. Are adjectives in ιμος transitive or intransitive? Give instances.

XIII. Translate :

(1) βολαῖς ὑγρώσων σπόγγος ὥλεσεν γραφήν.  
v. 1296.

(2) κόμπασον θαρσῶν ἀλέκτωρ ὥστε θηλείας πέλας.  
v. 1642.

(a) Do you understand γραφή to mean painting or writing? Does it occur in either sense in Homer? On what grounds has it been held that the art of writing was unknown to Homer? Give the meaning of the words γράφω, γραμμὴ, γράμματα, γραπτὺς, διάγραμμα, ξυγγραφή, γλαφυρὸς, γλυφῆς, and τριγλυφος, and show how they are connected with each other.

(b) What is the difference between ἀλέκτωρ and ἀλεκτρυόν? Does any mention of the domestic fowl occur in the Homeric poems? What inference may be drawn from thence? Give the derivation of the name.

## THUCYDIDES. LIB. IV.

TRINITY COLLEGE. June, 1841.

## I. TRANSLATE INTO ENGLISH PROSE :

“Α χρη σκεψαμένους μὴ τοὺς ἑμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὐτοῦ τινα σωτηρίαν μᾶλλον ἀπ’ αὐτῶν προιδεῖν· καὶ εἰ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βία πράξειν οἴεται, τῷ παρ’ ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνοὺς ὅτι πλείους ἤδη καὶ τιμωρίαις μετίοντες τοὺς ἀδικοῦντας, καὶ ἐλπίσαντες ἕτεροι δυνάμει τινὶ πλεονεκτήσιν, οἱ μὲν οὐχ ὅσον οὐκ ἠμύναντο ἀλλ’ οὐδ’ ἐσώθησαν, τοῖς δ’ ἀντὶ τοῦ πλεόν ἔχειν προσκαταλιπεῖν τὰ αὐτῶν ξυνέβη. τιμωρία γὰρ οὐκ εὐτυχεῖ δικαίως ὅτι καὶ ἀδικεῖται, οὐδὲ ἰσχύς βέβαιον δίδωσι καὶ εὐελπι. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον κρατεῖ, πάντων τε σφαλερώτατον ὃν ὅμως καὶ χρησιμώτατον φαίνεται. ἐξ ἴσου γὰρ δεδιότες προμηθεῖα μᾶλλον ἐπ’ ἀλλήλους ἐρχόμεθα, καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκμαρτον δέος, καὶ διὰ τὸ ἤδη φοβεροῦς παρόντας Ἀθηναίους, κατ’ ἀμφοτέρα ἐκπλαγέντες, καὶ τὸ ἑλλειπὲς τῆς γνώμης, ὣν ἕκαστός τι ὥθημεν πράξειν, ταῖς καλῶμαις ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι, τοὺς ἐφεστῶτας πολεμίους ἐκ τῆς χώρας ἀποπέμψωμεν, καὶ αὐτοὶ μάλιστα μὲν ἐς αἰδίων ζυμβώμεν, εἰ δὲ μὴ, κρίνοντες ὡς πλείστον σπευσάμενοι τὰς ἰδίας διαφορὰς ἐς αὐθις ἀναβαλώμεθα. c. 62, 3.

II. Ὁ γὰρ Βρασίδης ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρῆχεν, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθεῖ. καὶ αἱ πόλεις πυνθανόμεναι αἱ τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν καὶ ἃ παρέχεται τὴν τε ἐκείνου πραότητα, μάλιστα δὲ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαρίναί τε κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστῆναι. καὶ γὰρ καὶ ἀδεία ἐφαίνετο αὐτοῖς, ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλεόν βουλῇσιν κρίνοντες ἀσαφεῖ ἢ προνοία ἀσφαλεῖ, εἰσδόντες οἱ ἄνθρωποι οὐ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ αὐτοκράτορι διωθεῖσθαι. ἅμα



δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νηυσὶ πεπληγμένων, καὶ τοῦ Βρασίδου ἐφορκά καὶ οὐ τὰ ὄντα λέγοντος, ὡς αὐτῷ ἐπὶ Νίσαιαν τῇ αὐτοῦ μόνῃ στρατίᾳ οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάβρουν, καὶ ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθῆσαι· τὸ δὲ μέγιστον, διὰ τὸ ἠδονὴν ἔχον ἐν τῷ αὐτίκᾳ, καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἐμελλον πεiràσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἐτοῖμοι ἦσαν. c. 108.

III. Translate accurately the following sentences, pointing out the difficulties, and stating briefly the different translations which have been proposed, and the grounds for that which you adopt :

(1) Σωφρόνων δὲ ἀνδρῶν οἵτινες τάγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο· καὶ ταῖς ξυμποραῖς οἱ αὐτοὶ εὐξενετώτερον ἂν προσφέρουσιν, τὸν τε πόλεμον νομίσωσι μὴ καθ' ὅσον ἂν τις αὐτοῦ μέρος βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, ἀλλ' ὡς ἂν αἱ τύχαι αὐτῶν ᾗσωνται. c. 18.

(2) Λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προεξεχωρήκει, ἄρξαι μάχης πρὸς πλείονας αὐτῶν, ἣ λαβεῖν νικήσαντας Μέγαρα, ἣ σφαλέντας τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, τοῖς δὲ ξυμπάσης τῆς ὀυνάμεως καὶ τῶν παρόντων μέρους ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν. c. 73.

(3) Οὐ γὰρ συστασιάσων ἦκω, οὐδὲ ἀσαφῇ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον παρεῖς τὸ πλέον τοῖς ὀλίγοις ἢ τὸ ἐλασσόν τοῖς πᾶσι οὐολώσωμι. c. 86.

IV. Translate into GREEK PROSE ;

In this manner the fight began ; the king's forces pressing with their utmost vigour those four ways up the hill, and the enemy as obstinately defending their ground. The fight continued with very doubtful success till towards three of the clock in the afternoon, when word was brought to the chief officers of the Cornish that their ammunition was spent to less than four barrels of powder ; which (concealing the defect from the soldiers) they resolved could only be supplied with courage : and therefore, by messengers to one another, they agreed to advance with their full bodies, without making any more shot, till they reached the top of the hill, and so might be upon even ground with the enemy ;

wherein the officer's courage and resolution was so well seconded by the soldier, that they began to get ground in all places; and the enemy, in wonder of the men who outfaced their shot with their swords, to quit their post.

V. It is by bribing, not so often by being bribed, that wicked politicians bring ruin on mankind. Avarice is a rival to the pursuits of many; it finds a multitude of checks and many opposers in every walk of life; but the objects of ambition are for the few, and every person who aims at indirect profit, and therefore wants other protection than innocence and law, instead of its rival, becomes its instrument. There is a natural allegiance and fealty due to this domineering paramount evil from all the vassal vices which acknowledge its superiority and readily militate under its banners; and it is under that discipline alone that avarice is able to spread itself to any considerable extent, or to render itself a general public mischief.

## THUCYDIDES. LIB. IV.

TRINITY COLLEGE. *June, 1841.*

N. B. The passages are *not* to be translated except where required.

I. (1) WHAT do we learn of the life, station and character of Thucydides from his own writings? (2) What is assigned as the date of his birth? (3) What account is given of his first vocation to write history, and with what probability? (4) Is it probable that he survived the end of the war? (5) What opportunities had he of acquiring information? (6) What period of time is embraced by his history? Is it complete? (7) By whom was it continued? and from what writers do we derive our knowledge of the history of Greece down to the time when it became a Roman province? (8) How far do you concur in the opinion expressed of Thucydides in the words *δοκεῖ πολλὰ χαρίζεσθαι μὲν Λακεδαιμονίοις κατηγορεῖν δὲ Ἀθηναίων*? (9) Quote from this book instances of the *ἐναργεία*, the *λέξεις ποιητικαί*,

and the *παρομοιώσεις, παρισώσεις, ἀντιθέσεις* and *παρονομασίες* attributed by Dionysius of Halicarnassus to the style of Thucydides. (10) What writers have imitated Thucydides? Quote instances of imitation.

II. (1) Give an account of the Athenian constitution as it existed at the period of the Peloponnesian war. (2) How did it differ from that established by Solon? (3) What were the principal political measures introduced by Pericles? and what was their effect upon the Athenian character and polity? (4) What were the principal parties at this time at Athens, and by whom respectively led? (5) What is meant by *ἡ ὀημαγωγία*? Whom do we hear of as filling that station?

III. (1) What is the date of Aristophanes' play of the *Ιππείης*? Give a brief account of its plot. Translate the following lines, and refer to the passages in this book which illustrate them.

- (2) καὶ πρόνῃ γ' ἐμοῦ  
μάζαν μεμαχότος ἐν Πύλῳ Λακωνικὴν,  
πανουργότατά πως περιδραμῶν, ὑφαρπάσας  
αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένη.  
Iπ. 54. sq.

- (3) ἐλθοῦσά φησιν αὐτομάτῃ μετὰ τὰν Πύλῳ  
σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν  
ἀποχειροστονηθῆναι τρις ἐν τῇ 'κκλησίᾳ.  
Eur. 665. sq.

(4) Quote any other passages from Aristophanes which have reference to or illustrate events recorded in this book. (5) Mention any instances in the tragedians of such allusions to the political events of the day. (6) Quote the lines in Euripides supposed to have reference to Cleon, and the passage in Plato relating to the battle of Delium.

IV. (1) Translate :

Ἐπὶ πολὺ γὰρ ἐποίει τῆς ὀξυῆς ἐν τῷ τότῃ τοῖς μὲν  
ἡπειρώταις μάλιστ' εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ  
θαλασσίοις τε καὶ ταῖς ναυσὶ πλεῖστον προέχειν. Cap. 12.

- (2) Explain the construction. (3) Give an ac-

count of the rise and subsequent history of the Athenian naval power. (4) What, according to Homer, was the number of their ships at Troy? What do we know as to the size and complement of these vessels? (5) What were the *ναυκρᾶριαι*? When do we last hear of them? (6) By whom and from what fund was the first great augmentation of the Athenian navy made? (7) What was the amount of their naval force in the Æginetan, Persian, and Peloponnesian wars respectively, and in the time of the orators? From what data do you form your estimates? (8) What were the duties of a *τριήραρχος*? and what alterations were introduced in the system of the *τριήραρχία*? by whom and at what periods? (9) Mention the principal naval engagements which occurred during this war. Was their result uniformly in favor of the Athenians? (10) What were the principal maritime states on the Lacedæmonian side? (11) What appears to have been the ordinary complement of a trireme and the pay of the sailors? Explain the terms (12) *ἀποβάθρα*, (13) *παρεξαιρεσία*, (14) *παραπλεῖν ἀπὸ κάλω*, (15) *ἀποσιμῶσαι*, (16) *ἐφορμεῖν*, (17) *ἀκάσιον ἀμφηρικόν*, (18) *ἱππαγωγοὶ ναῦς*. When do these last appear to have been first used?

V. *Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ ἔλαβον [οἱ Λακεδαιμόνιοι] ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως.* Cap. 21.

(1) What was the situation of *Νίσαια* and *Πηγαί*? Explain their importance to the contending parties, and refer to any passages of Thucydides which illustrate it. (2) What was the political condition of *Τροιζήν* and *Ἀχαΐα*? (3) What is meant by *ἡ προτέρα ξύμβασις*? Give its date, and the circumstances which led to it. What was its effect upon the Athenian empire?

#### VI. (1) Translate :

*Καὶ ἐς Νικίαν τὸν Νικηράτου στρατηγὸν ὄντα ἀπεσήμεαιεν, ἐχθρὸς ὢν καὶ ἐπισιμῶν, ῥαδίον εἶναι παρασχεύη, εἰ ἄνδρες εἴεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ· καὶ αὐτὸς γ' ἂν εἰ ἤρχε ποιῆσαι τοῦτο.* Cap. 27.

(2) Give an account of the life and character of *Nicias*.

(3) What is meant by *στρατηγὸν ὄντα*? (4) Explain the force of the optative *εἰ... εἴεν* following the infinitive without *ἄν*.

VII. Ἀφικνοῦνται ἐπὶ Θυρέαν, ἣ ἔστι μὲν τῆς Κυνοῦριος γῆς καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνικῆς. νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαιμόνιοι Αἰγινήταις ἐκπεσοῦσιν ἐνοικεῖν, διὰ τε τὰς ὑπὸ τὸν σεισμόν σφίσι γενομένας καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν εὐεργεσίας, καὶ ὅτι Ἀθηναίων ὑπακούοντες ὅμως πρὸς τὴν ἐκείνων γνώμην ἀσὶ ἔστασαν.

Cap. 56.

(1) Κυνοσουρίας, BEKK. Which is the proper reading? (2) How did this land come into the possession of the Lacedæmonians? and how long did they retain it? (3) Who were these Æginetans? What is meant by *ἐκπεσοῦσιν*? and what was the date of the event referred to? (4) Give a short account of the early history of Ægina. By what other name was it once known? What accounts or traces do we find of its early prosperity? (5) Give an account of its conflicts with Athens. (6) When was it reduced? Ἀθηναίων ὑπακοῦειν? and what was the nature of the relation expressed by this phrase? (7) In what relation did Ægina stand to Athens at the time to which the history of this book refers? (8) What celebrated Athenian citizens were connected with it? (9) What is meant by ὁ σεισμός and τῶν Εἰλώτων ἡ ἐπανάστασις? Give the date of the events referred to. (10) Who were the Εἰλωτες? and what is known of their condition? How did they differ from Athenian slaves?

VIII. (1) Translate :

Παρεστάναι δὲ μηδενὶ [χρῆ] ὥς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ Ἰάδι, ξυγγενείᾳ ἀσφαλές. οὐ γὰρ τοῖς ἔθνεσιν ὅτι δίχα πέφυκε τοῦ ἐτέρου ἔχθρι ἐπίασιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφίεμενοι, ἃ κοινῇ κεκτημένα. Cap. 61.

(2) Enumerate the states respectively comprehended under this description, οἱ μὲν Δωριῆς ἡμῶν.....τὸ Χαλκιδικόν. From whence is the latter appellation derived? (3) What is known of the origin of the Dorian race? Mention its principal characteristic differences from the Ionian. (4) How

far, and with what exceptions was the Peloponnesian war a war between the two races? (5) What is the period alluded to in the passage, 'Ο Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν οὖσιν Αἰολεῦσιν. Cap. 42? (6) Why are the Corinthians called Æolians? (7) What other tribes of Greece belonged to the same race?

#### IX. (1) Translate:

Καὶ οὐκ ἀδικεῖν ἔστι νομιῶ, προσεῖναι δὲ τί μοι καὶ κατὰ δύο ἀνάγκας τὸ εὖλογον, τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ ὑμετέρῳ εὖνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις παρ' Ἀθηναίους βλάπτωνται. οἱ δὲ Ἑλληγες ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας ἀπαλλαγῇναι.

Cap. 87.

(2) What payments are meant by the χρήματα φερόμενα? At what period, and by what steps were they introduced? What was their amount at various times? When did they cease, and how far were they afterwards revived? (3) What is meant by οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοί. Cap. 75? (4) Mention the principal other sources of Athenian revenue, and the amount at which their produce may be estimated.

#### X. Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ Θηβῶν. Cap. 91.

(1) What is known of the constitution of the Boeotian confederacy? and of the authority exercised by Thebes over the other states? How did it vary at different times? (2) What was the number of Boeotian states? and which of them were at this time members of the confederacy? (3) What was the number of the Boeotarchs, and what appears to have been their authority? (4) Translate and illustrate the expression Χαιρώνειαν δὲ, ἥ ἐς Ὀρχομενὸν τὸν Μινύειον .....ξυντελεῖ. Cap. 76. (5) Explain the epithet applied to Orchomenus; (6) and the allusion in the passage πᾶτριόν τε ὑμῖν στράτον ἀλλόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκίᾳ καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι. Cap. 92.

XI. Translate accurately the following sentences: explain the remarkable constructions, and give instances of similar passages:

(1) Ἐν τούτῳ κακωλῦσθαι ἰδοῦσι ἑκαστος, ᾧ μὴ εἶναι καὶ αὐτὸς ἔργῳ παρῇ. Cap. 14.

(2) Αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προσιπόντες ἐς τὴν νῆσον ἐσάγειν σῆτον. Cap. 26.

(3) Ὅπως τοῖς ἐκ τῆς Μινώας Ἀθηναίοις ἀφανὴς δὴ εἴη ἡ φυλακή. Cap. 67.

(4) Καὶ ἅμα τῶν Εἰλωτῶν βουλομένοις ἦν ἐπὶ προφάσει ἐκπέμψαι. Cap. 80.

(5) Περδίκκας . . . ἐς τὸ λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι' Ἀθηναίους οὐ ξύνηθες μῖσος εἶχε, τῶν δὲ ἀναγκαίων ξυμφορῶν διαναστάς ἔπρασεν ἔτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ ἀπαλλάξεται. Cap. 128.

XII. (1) Λημνίους καὶ Ἰμβρίους. Cap. 28.

Who were these? How did their relation to Athens differ from that of her other allies? Mention other instances of a similar relation.

(2) Τοῦ Αἰτωλικοῦ πάθους. Cap. 30.

Give a brief account of the circumstance referred to.

(3) Τοῦ δὲ μετ' αὐτὸν Ἰππαγρέτου ἐφηρημένου.  
Cap. 38.

Is this the name of a man or of an office? What were the ἵππεις at Sparta? From what part of Greece did the Peloponnesian cavalry mainly come?

(4) Οἱ δὲ μετὰ τοῦ Δημοσθένους . . . Πλαταιῆς τε φίλοι καὶ ἑτεροὶ περίπολοι. Cap. 67.

What peculiar privileges were enjoyed by the Plataeans at Athens? Who were the περίπολοι, and what were their duties?

(5) Στρόφακος, πρόξενος ὦν Καλυδῶν. Cap. 78

What is known of the nature of προξενία? Mention any facts which illustrate it.

(6) Τοὺς ὁμωχέτας δαίμονας. Cap. 97.

Explain the meaning of this expression.

(7) Ἀχάμαντις ἐκρυτάνευς, Φαίνιαπος ἑγγραμμά-

τρεῖς, Νικιάδης ἐπιστάται Λάχης εἴς τε . . . τετραδά ἐπὶ δέκα τοῦ Ἑλλαφ/βολιῶνος μηνός . . . . μηνός ἐκ Λακεδαιμόνι Γεραστίου ὠδεκάτῃ. Cap. 118.

Explain these different expressions, and enumerate the Athenian tribes, and the Attic and Spartan months.

(8) Τοῦ γὰρ κώδωνος παρενεχθέντος. Cap. 135.

Explain and illustrate the custom referred to.

XIII. Draw maps,

(1) Of the neighbourhood of Corinth, pointing out the situations of Cenchrea, Crommyon, Solygea, Mount Oneum, Methone, Epidaurus, and αἱ ἐπικείμεναι νῆσοι, and exhibiting the operations of the Athenian expedition related in Capp. 42-45.

(2) Of τὰ ἐπὶ Θράκης, illustrative of the campaign of Brasidas, and marking the towns reduced by him.

"CICERONIS EPIST. AD ATTICUM, X. XI."

*Trinity College, June, 1841.*

*Into English :*

NULLO modo posse video stare istum diutius, quin ipse per se, etiam languentibus nobis, concidat; quippe qui florentissimus, ac novus, VI, VII diebus ipsi illi egenti ac perditæ multitudini in odium acerbissimum venerit; qui duarum rerum simulationem tam cito amiserit, mansuetudinis in Metello, divitiarum in ærario. Jam, quibus utatur vel sociis, vel ministris, si ii provincias, si rempublicam regent, quorum nemo duo menses potuit patrimonium suum gubernare? non sunt omnia colligenda, quæ tu acutissime perspicis: sed tamen ea pone ante oculos; jam intelliges, id regnum vix semestre esse posse. quod si me fefellerit, feram, sicut multi clarissimi homines in republica excellentes tulerunt: nisi forte me, Sardanapali vicem in lectulo mori malle censueris, quam exsilio Themistocleo: qui cum fuisset, ut ait Thucydides, τῶν μὲν παρόντων δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, τῶν δὲ μελλόντων ἐπὶ



πλειῖστον τοῦ γενησομένου ἄριστος εἰκαστής, tamen incidit in eos casus, quos vitasset, si eum nihil fefellisset. etsi is erat (ut ait idem) qui τὸ ἀμεινον καὶ τὸ χεῖρον ἐν τῷ ἀφανεί ἐτι προσώρα μάλιστα: tamen non vidit, nec quo modo Lacedæmoniorum, nec quo modo suorum civium invidiam effugeret, nec quid Artaxerxi polliceretur. non fuisset et illa nox tam acerba Africano, sapientissimo viro, non tam dirus ille dies Sullanus callidissimo viro C. Mario, si nihil utrumque eorum fefellisset. nos tamen hoc confirmamus illo augurio, quo diximus; nec nos fallit, nec aliter accidet. Corruat iste necesse est, aut per adversarios, aut ipse per se, qui quidem sibi est adversarius unus acerrimus; id spero vivis nobis fore; quamquam tempus est, nos de illa perpetua jam, non de hac exigua vita cogitare. sin quid acciderit maturius, haud sane mea multum interfuerit, utrum factum videam, an futurum esse multo ante viderim.

Explain the historical allusions, and show how far Cicero's prophecies were correct.

POSTEA, cum mihi litteræ a Balbo Cornelio minore missæ essent, illum existimare, Quintum fratrem lituum meæ protectionis fuisse: ita enim scripsit: qui nondum cognossem, quæ de me Quintus scripisset ad multos: etsi multa præsens in præsentem acerbè dixerat et fecerat: tamen Nilo meo his verbis ad Casarem scripsi. "De Quinto fratre meo non minus laboro, quam de me ipso: sed eum tibi commendare hoc meo tempore non audeo; illud duntaxat tamen audeo petere abs te, quod te oro, ne quid existimes ab illo factum esse, quo minus mea in te officia constarent, minusve te diligere, potiusque semper illum auctorem nostræ conjunctionis fuisse, meique itineris comitem, non ducem; quare ceteris in rebus tantum ei tribues, quantum humanitas tua, amicitiaque vestra postulat: ego ei ne quid apud te obsum, id te vehementer etiam atque etiam rogo." Quare, si quis congressus fuerit mihi cum Casare, (etsi non dubito, quin is levis et illum futurus sit, idque jam declaraverit,) ego tamen is ex quo semper fui. sed, ut video, multo magis est nobis laborandum de Africa: quam quidem tu scribis confirmari quæ-

die magis ad conditionis spem, quam victoriæ. quod utinam ita esset ! sed longe aliter esse intelligo.

What were the proceedings of Cicero's brother and nephew at this time ? and what their subsequent fortunes ?

Mention any corrections of " Nilo meo," &c.

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EQUIDEM in meo tanto peccato nihil ne cogitatione quidem assequi possum, quod mihi tolerabile possit esse. Te oro, ut de hac misera cogites : et illud, de quo ad te proxime scripsi, ut aliquid conficiatur ad inopiam propulsandam, et etiam de ipso testamento. illud quoque vellem antea : sed omnia timuimus. melius quidem in pessimis nihil fuit discidio. aliquid fecissemus, ut vini, vel tabularum novarum nomine, vel nocturnarum expugnationum, vel Metellæ, vel omnium malorum : nec res perisset : et videremur aliquid doloris virilis habuisse. memini omnino tuas litteras, sed et tempus illud : etsi quidvis præstitit. nunc quidem ipse videtur denuntiare ; audimus enim de statu reipublicæ. O dii ! generumne nostrum potissimum, ut hoc, vel tabulas novas ? placet mihi igitur, et idem tibi, nuntium remitti. petet fortasse tertiam pensionem. considera igitur, tumne, cum ab ipso nascetur, an prius. ego, si ullo modo potuero, vel nocturnis itineribus experiar, ut te videam. tu et hæc, et si quid erit, quod intersit mea scire, scribas velim. Vale.

Give the history of Dolabella at this time, and afterwards. What other friends of Cicero engaged in the same sort of schemes, and with what success ?

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HORACE WALPOLE TO THE HON. H. S. CONWAY.

*Into* LATIN :

It is very hard, that because you do not get my letters, you will not let me receive yours, who do receive them. I have not had a line from you these five weeks. Of your honours and glories Fame has told me ; and for aught I know,

you may be a *veldt-marshal* by this time, and despise such a poor cottager as me. Take notice, I shall disclaim you in my turn, if you are sent on a command against Dantzick, or to usurp a new district in Poland. I have seen no armies, kings or empresses, and cannot send you such august gazettes; nor are they what I want to hear of. I like to hear you are well and diverted. For my part, I wish you was returned to your plough. Your Sabine farm is in high beauty. I have lain there twice within this week, going to and from a visit to G. Selwyn near Gloucester: a tour as much to my taste as yours to you. For fortified towns I have seen ruined castles. What can I tell you more! Nothing. Every body's head but mine is full of elections. I had the satisfaction at Gloucester, where G. Selwyn is canvassing, of reflecting on my own wisdom: *Suave mari magno turbantibus æquora ventis*, &c. I am certainly the greatest philosopher in the world, without ever having thought of being so: always employed, and never busy; eager about trifles, and indifferent to everything serious. Well, if it is not philosophy, at least it is content. I am as pleased here with my own nutshell, as any monarch you have seen these two months astride his eagle—not but I was dissatisfied when I missed you at Park-place, and was peevish at your being in an Aulic chamber. Adieu! They tell us from Vienna that the peace is made between Tisiphone and the Turk: Is it true?

*Strawberry-hill, August 18.*

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CICERONIS EPIST. AD ATTICUM, X, XI.

*Trinity College, June, 1841.*

[All the Latin passages to be translated.]

1. In what year of the city of Rome, according to different calculations, were the first epistles in these books written? How old was Cicero at the time? What was there peculiar in the Roman calendar then? Explain "*Per fortunas, quoniam Romæ manes, primum illud præfulci atque præmuni, ut simus annui: ne intercaletur quidem.*" What changes were made in the calendar shortly after?

2. "Ego vero Solonis, popularis tui, ut puto, etiam mei, legem negligam, qui capite sanxit, si qui in seditione non alterius utrius partis fuisset." Who were the chief leaders of each Roman party now? Which of them had changed sides? In what respects had Cicero attached himself to either? Explain "Itaque Cæsaris amici, (me dico et Oppium, dirumparis licet) in monumentum illud, quod tu tollere laudibus solebas, ut forum laxaremus, et usque ad atrium Libertatis explicaremus, contempsimus sexcenties HS. cum privatis non poterat transigi minore pecunia."

3. Sullana confers; in quibus omnia genere ipso præclarissima fuerunt, moderatione paullo minus temperata." Give a short account of the civil troubles alluded to, and mention any share which Pompey and Cæsar had in them. "Me discessisse ab armis, nunquam pœnituit: tanta erat in illis crudelitas, tanta cum barbaris gentibus conjunctio, ut non nominatim, sed generatim, proscriptio esset informata. L. Lentulus Hortensii sibi domum et Cæsaris hortos, et Baïas desponderat." Explain all these allusions. What is *proscribere*, and *sectio*?

4. Describe *municipium*, *colonia*, *præfectura*. What was the origin, and what the success of the Social war? How was it connected with the civil troubles of Sylla's time? "Negat, ex fœderato populo quemquam potuisse, nisi is populus fundus factus esset, in hanc civitatem venire." "Civi Romano licet esse Gaditanum, sive exsilio, sive postliminio, sive rejectione hujus civitatis." Explain all these terms. What was the object of the law of Crassus and Scaevola, and other similar ones? Mention the several steps by which the Roman citizenship was communicated to the whole empire. What was the history of Cæsar's colony at Como, and how did it help to bring on the civil war? Who was Cornelius Balbus, and on what occasion had Cicero spoken in his behalf?

5. What was the law, and by whom proposed, which obliged Cicero to take the government of a province? Where was it? What were his feelings on the subject, and how did he act there? "Appellatus est hic vulturius illius provinciae, si dis placet, imperator. Ne tum quidem, Paulte

noster, tabulas Romam cum laurea mittere audebas?" and "Habes reditum meum. Confer nunc vicissim tuum; qui primum qua veneris cum laureatis tuis lictoribus, quis scit! quos tum Mæandros, dum omnes solitudines persequeris, quæ diverticula flexionesque quæsisisti?" Illustrate these passages from Cicero's proceedings in his province and on his return.

6. "Auguria quoque me incitant quadam spe non dubia: non hæc collegii nostri ab Appio, sed illa Platonis de tyrannis." Who was this Appius? What were the opinions at Rome at this time on the subject of the auguries? What had been the changes in the augural college, and on what occasion was Cicero made one? Translate: "Qui statas sollemnesque cæremonias, pontificatu: rerum bene gerendarum auctoritates, augurio: fatorum veteres prædictiones Apollinis, vatium libris: portentorum explanationes, Etruscorum disciplina contineri putarunt." Illustrate this passage, shewing the different parts of the Roman religion, and the source of each; and give the derivations of the most remarkable words. What was the regular course of action of the Greek tyrants, and was there anything in Cæsar's rise resembling them? What was the immediate cause of his marching to Rome? Explain "Audio eum ea senatus consulta improbare, quæ post discessum tribunorum facta sunt."

7. Give a brief account of the campaign of Pharsalia, and state Cicero's opinion of it from these letters. What was the fate of Pompey, and how does Cicero mention his end? Translate: "Nihil video, quod sperandum putem, nunc præsertim, quum ea plaga in Asia sit accepta, in Illyrico, in Cassiano negotio, in ipsa Alexandria, in urbe, in Italia. Qui in Asia sunt, rerum exitum expectant. Achaici etiam Fufio spem deprecationis afferunt. Horum et timor idem fuit primo, qui meus, et constitutum: mora Alexandrina causam eorum correxuit, meam evertit." Relate shortly the events alluded to.

8. "Galeonis hereditatem crevi. puto enim cretionem simplicem fuisse, quoniam ad me nulla missa est." What is the origin and meaning of this phrase? Translate: "Ego amplius HS. ducenties acceptum hereditatibus retuli." What is *adire hereditatem*? What was the state of Cicero's affairs

at this time ? Translate : "Ego in cistophoro in Asia habeo ad HS. bis et vicies. hujus pecuniæ permutatione fidem nostram facile tuebere ; quam quidem ego nisi expeditam relinquere putassem, commoratus essem paullisper." Describe on a map the situation of his principal estates and villas in Italy, as well as the places referred to in "Nemo Arpinas non Plancio studuit, nemo Soranus, nemo Casinas, nemo Aquinas totus ille tractus celeberrimus, Venafranus, Allifanus, &c." and "Nisi forte te Lavicana, aut Bovillana, aut Gabina vicinitas adjuvabat, quibus e municipiis vix jam, qui carnem Latinis petant, inveniuntur." (Explain this.) What is the character Cicero gives of his native region ?

9. What early Roman authors wrote in Greek ? What books did Cicero himself write in that language ? Translate : "Ut ille M. Cicero senex, hujus viri optimi, nostri familiaris, pater, nostros homines similes esse dixit Syrorum venalium : ut quisque optime Græce sciret, ita esse nequissimum." (Who was this Cicero ?) Translate : "Nihil ego vidi tam ἀνηθοποίητον, tam aversum a suis, tam nescio quid cogitans." "habent nihil ὑπουλον, nihil fallax, nihil non flexibile ad bonitatem : "quam in me incredibilem ἐκτένειαν !" "sit στερρή, sit summa σύντηξις : tamen nos recte facere vult." Explain the words *diploma* and *diphthera*. What are the allusions in "Quod mihi mandas de Quinto regendo, ἀρχαδίαν." "Habes σκυτάλην Λακωνικήν." "Nos juveni, ut rogas, supeditabimus, et Peloponnesum ipsam sustinebimus." ?

10. What is Cicero's account of the derivation of *diligens*, *religio*, *superstitio* ? What other may be given ? Explain "Quomodo enim vester *axilla*, *ala* factus est, nisi fuga literæ vastioris ! quam literam etiam e *maxillis* et *taxillis*, et *vezillo*, et *pazillo*, consuetudo elegans latini sermonis evellit." Mention any other Latin words formed by contraction.

11. Give the derivations of *supplicium*, *æstimare*, *præsertim*, *incolumis*. What are the original ideas in *proprius*, *peculium*, *factio*, *seditio*, *consul*, *consulere*, *vendere*, *venire*, *perdere*, *interficere*, *immolare*, *mancipium*, *fundus*, *prædium* ? What is the connection of the meanings of *legere*, and what are the ideas in *intelligere*, *diligere*, *negligere* ? Translate : "De Fufidianis quare nil potuit confici ? genus enim condi-

*tionis* ejusmodi fuit in quo non solet esse controversia : cum ea pars, quæ videtur esse minor, *licitatione* expleri possit." Explain fully the words in Italics. What were the successive meanings of *classis*, *exercitus*, *manipulus*, *cohors*? Shew the origin of the phrases *abdicare* se magistratu, *pignori opponere*, *legem antiquare*. Explain *justitium*, *privilegium*, *sacrilegus*. Translate : "P. Terentius operas in portu et scriptura Asiæ pro magistro dedit."

12. "Quare aut vobis statuendum est, legem Æliam manere, legem Fufiam non esse abrogatam, non omnibus fastis legem ferri licere : cum lex feratur, de cœlo servari, obnuntiari, intercedi licere : censorium judicium ac notionem, et illud morum severissimum magisterium, non esse nefariis legibus de civitate sublatum : si patricius tribunus plebis fuerit, contra leges sacratas : si plebeius, contra auspicia fuisse : aut mihi concedant homines oportet, in rebus bonis non exquirere jura ea, quæ ipsi in perditis non exquirunt, præsertim cum ab illis aliquoties conditio C. Cæsari lata sit, ut easdem res alio modo ferret : qua conditione auspicia requirebant, leges comprobabant : in Clodio auspiciorum ratio sit eadem, leges omnes sint eversæ ac perditæ civitatis." Explain and illustrate from the history, the political and legal allusions in this passage.

*Translate into LATIN :*

Afterwards, to complete the picture of moderation displayed by the people on this occasion, the comitia passed a bill proposed to them by the senate, enacting that for the time to come no man should be allowed to dedicate a temple without the sanction of the senate or of the majority of the tribunes of the commons. The aristocratical pride of the pontifex required to be restrained ; yet it was not fit that he should be called to perform the solemnities of the national religion at the pleasure of an individual, or that a temple should be consecrated without the sanction of some public authority. Happy is that people which delivers itself from the evils of an aristocratical or priestly dominion, not by running wild into individual licentiousness, but by submitting to the wholesome sovereignty of law.

## PLANE TRIGONOMETRY.

TRINITY COLLEGE. *June, 1841.*

1. DEFINE the sine, cosine, and tangent of an angle. Trace the changes in magnitude and algebraical sign of the secant and cotangent through the four quadrants.

2. If  $\alpha$  be the arc of a circle subtending an angle  $\theta$ , show that

$$\alpha = \frac{\pi}{180^\circ} R \cdot \theta.$$

Find the number of degrees in an arc equal in length to the radius of the circle.

3. Prove the formulæ :

$$(1) \tan A = -\cot \left( \frac{3}{2}\pi + A \right) = \tan \{ (2n-1)\pi - A \}.$$

$$(2) \sin (A + B) = \sin A \cos B + \cos A \sin B.$$

$$(3) \tan (45^\circ + B) = \tan (45^\circ - B) + 2 \tan 2B.$$

$$(4) \frac{\cot 3\theta - \cot \theta}{\cot 3\theta + \cot \theta} = -\frac{1}{2 \cos 2\theta}.$$

4. In any triangle the sides are proportional to the sines of the angles opposite to them.

Also prove that

$$\sin A = \frac{2}{bc} \sqrt{S(S-a)(S-b)(S-c)}.$$

5. Given two sides and the included angle of a triangle, solve the triangle.

In a triangle  $ABC$ , given  $AB = 345$  yards,  $AC = 174.07$  and the angle  $A = 37^\circ.20'$ . Required the other angles.



$\log 51.907 = 1.7152259$ ,  $\log \tan 71^\circ.20' = 10.4712979$ ,  
 $\log 17.093 = 1.2328183$ ,  $\log \tan 44^\circ.16' = 9.9888903$ .

6. From the top of a mountain  $2\frac{1}{2}$  miles high an angle is taken, formed between the plumb line and a line conceived to touch the Earth, and observed to be  $88^\circ.2'$ . Determine the length of the radius of the Earth, supposing the Earth to be spherical.

7. If  $r$  be the radius of the circle inscribed in a regular polygon of  $n$  sides,  $A$  the area of the polygon, then

$$r^2 = \frac{A}{n} \cot \frac{\pi}{n}.$$

8. Prove that if  $2 \cos \theta = x + \frac{1}{x}$ , then will  $2 \cos n\theta = x^n + \frac{1}{x^n}$ , and  $2 \sqrt{-1} \sin n\theta = x^n - \frac{1}{x^n}$ , whether  $(n)$  be integral or fractional.

Hence deduce Demoivre's theorem.

9. Prove that  $\sin \theta = \theta - \frac{\theta^3}{6}$  very nearly when  $\theta$  is small.

Apply this formula to find the numerical value of  $\sin 1''$ .

10. Expand  $(\cos \theta)^n$  in a series of cosines of multiples of  $\theta$ .  
 Ex.  $(\cos \theta)^4$ .

11. Given  $\tan \phi = \frac{n \sin \theta}{1 - n \cos \theta}$  find  $\phi$  in terms of  $\theta$ ,  $(n)$  being a small fraction.

12. Explain the method of forming a table of the natural sines and cosines of all angles from  $0^\circ$  to  $90^\circ$ .

13. Show that a small angle cannot be found accurately from its logarithmic sine.

How is this difficulty obviated?

[The Algebra paper of this year is wanting.]

*'Second Year Examination.*

## PLATONIS PHÆDON.

TRINITY COLLEGE. May, 1842.

## TRANSLATE :

Πότερον οὖν αἰρεῖ ὧ Σιμμία ; ἐπισταμένους ἡμᾶς γεγόνειναι, ἢ ἀναμιμνήσκεισθαι ὕστερον ὦν πρότερον ἐπιστήμην εἰληρότες ἦμεν ; Οὐκ ἔχω, ὦ Σώκρατες, ἐν τῷ παρόντι ἐλθέσθαι. Τί δέ ; τόδε ἔχεις ἐλθέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ ; ἀνὴρ ἐπιστάμενος περὶ ὦν ἐπίσταται ἔχει ἀν δοῦναι λόγον, ἢ οὐ ; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Ἡ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ τούτων ὦν νῦν δὴ ἐλέγομεν ; Βουλοίμην μέντ' ἂν, ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβούμαι μὴ αὐρίον τμηκᾶδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἷός τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστασθαι γε, ἔφη, ὦ Σιμμία, πάντες αὐτά ; Οὐδαμῶς. Ἀναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον. Ἀνάγκη. Πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν ; οὐ γὰρ δὴ ἀφ' οὗ γε ἄνθρωποι γεγόναμεν. Οὐ δῆτα. Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστήμας ; οὗτος γὰρ λείπεται ἔτι ὁ χρόνος. Εἶεν, ὦ ἑταῖρε. ἀπόλλυμεν δὲ αὐτάς ἐν ποίῳ ἄλλῳ χρόνῳ ; οὐ γὰρ δὴ ἔχοντές γε αὐτάς γιγνόμεθα, ὥς ἄρτι ὠμολογήσαμεν. ἢ ἐν τούτῳ ἀπόλλυμεν ὥπερ καὶ λαμβάνομεν ; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον ; Οὐδαμῶς, ὦ Σώκρατες· ἀλλ' ἔλαβον ἑμαυτὸν οὐδὲν εἰπών.

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ΤΙ δέ ; ἢ δ' ὅς, τῶν ἐν ἀνθρώπῳ πάντων ἔσθ' ὅ τι ἄλλο λέγεις ἄρχειν ἢ ψυχὴν, ἄλλως τε καὶ φρόνιμον ; Οὐκ ἔγωγε. Πρότερον ξυγχωροῦσαν τοῖς κατὰ τὸ σῶμα παθήμασιν ἢ καὶ ἐναντιούμενην ; λέγω δὲ τὸ τοιόνδε, οἷον καύματος ἐνόητος καὶ δίψους, ἐπὶ τούναντιον ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης,

ἐπὶ τὸ μὴ ἐσθίειν· καὶ ἄλλα μυρία που ὀρώμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ; Πάνυ μὲν οὖν. Οὐκοῦν αὐ ὠμολογήσαμεν ἐν τοῖς πρόθεσι, μή ποτ' ἂν αὐτὴν, ἁρμονίαν γε οὕσαν, ἐναντία ᾄδειν οἷς ἐπιτείνονται καὶ χαλῶτο καὶ πάλλοιστο, καὶ ἄλλο ὅτι οὖν πάθος πάσχοι ἐκείνα ἐξ ὧν τυγχάνει οὐσα, ἀλλ' ἐπεσθαὶ ἐκείνοις, καὶ οὐ ποτ' ἂν ἡγεμονεύειν; Ὡμολογήσαμεν, ἔφη· πῶς γὰρ οὐ; Τί οὖν; νῦν οὐ πᾶν τοῦναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσά τε ἐκείνων πάντων, ἐξ ὧν φήσει τις αὐτὴν εἶναι, καὶ ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου, καὶ δεσπόζουσα πάντας τρόπους, τὰ μὲν χαλεπώτερον κολάζουσα, καὶ μετ' ἀλγηδόνων, τὰ τε κατὰ τὴν γυμναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πρῶτερον; καὶ τὰ μὲν ἀπειλοῦσα, τὰ δὲ νοθευοῦσα, ταῖς ἐπιθυμίαις καὶ ὀργαῖς καὶ φόβοις, ὥς ἄλλη οὐσα ἄλλω πράγματι διαλεγομένη; οἷόν που καὶ Ὀμηρος ἐν Ὀδυσσείᾳ πεποιήκεν, οὗ λέγει τὸν Ὀδυσσεά,

στῆθος δὲ πλήξας, κραδίην ἠνίπαπε μύθῳ,  
τέτλαθι δὴ κραδίη, καὶ κύντερον ἄλλο ποτ' ἔτλης.

Ἀρ' οἷε αὐτὸν ταῦτα ποιῆσαι, διανοούμενον ὡς ἁρμονίας αὐτῆς οὔσης, καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος παθημάτων, ἀλλ' οὐχ οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺ θειότερου τινὸς πράγματος ἢ καθ' ἃ ρμονίαν; Νῆ Δία, ὦ Σωκράτες, οὐκ ἔμοιγε δοκεῖ.

ΚΑΙ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπίεικῶς οἷοι τε ἦσαν κατέχειν τὸ μὴ δακρύειν· ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτι ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυφάμενος ἀπέκλειον ἑμαυτόν· οὐ γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἑμαυτοῦ σύχην, οἷου ἀνδρὸς ἐταίρου ἐσπερημένους εἶην. ὁ δὲ Κρίτων ἐτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχθεὶς ἀμείνων, κλειῶν καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους. ἐκείνος δὲ, Οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥμισυα τοῦτου ἔνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν· ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε.

*Into GREEK PROSE :*

AND of discerning goodness there are but these two ways ; the one the knowledge of the causes whereby it is made such ; the other the observation of those signs and tokens, which being annexed always unto goodness, argue that where they are found, there also goodness is, although we know not the cause by force whereof it is there. The former of these is the most sure and infallible way, but so hard that all shun it, and had rather walk as men do in the dark by haphazard, than tread so long and intricate mazes for knowledge' sake. As therefore physicians are many times forced to leave such methods of curing as themselves know to be fitted, and being overruled by their patients' impatience are fain to try the best they can, in taking that way of cure which the cured will yield unto ; in like sort, considering how the case doth stand with this present age full of tongue and weak of brain, behold we yield to the stream thereof ; into the causes of goodness we will not make any curious or deep inquiry ; to touch them now and then it shall be sufficient, when they are so near at hand that easily they may be conceived without any far-removed discourse : that way we are contented to prove, which being the worse in itself, is notwithstanding now by reason of common imbecility the fitter and likelier to be brooked.

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 PLATONIS PHÆDON.

 TRINITY COLLEGE. *May*, 1842.

I. ΦΑΙΔΩΝ, ἡ περὶ ψυχῆς, ἡθικός.

Show that the first alone of these is the original title of the dialogue. When and by whom was the epithet ἡθικός added ? In what spurious Platonic work is the second title used ?

II. What is known of Phædo ? What of Echecrates ? Where was Phlius, and why may it have been selected as the scene of the opening dialogue ?

III. Give a short account of the political state of Athens at the time of Socrates's trial, and explain the motives of his accusers. What were the several counts of the indictment, according to Plato, and how does Socrates reply to them? What does he appear to have meant by τὸ δαιμόνιον? Show the impropriety of the phrase "the dæmon of Socrates." What is the subject of the Crito?

IV. Translate :

Πλάτων δὲ ὅδε, ὃ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσίν με τριακοντα μῶν τιμήσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι. ΠΛΑΤ. *Apol.*

Distinguish between τιμητὸς and ἀτιμητὸς ἄγων, and apply the distinction to the elucidation of this passage.

V. EX. Ἐτυχον δὲ, ὃ Φαίδων, τίνες παραγεγόμενοι; ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν, καὶ Κριτόβουλος, καὶ ὁ πατήρ αὐτοῦ Κρίτων, καὶ ἔτι Ἑρμογένης, καὶ Ἐπιγένης, καὶ Αἰσχίνης, καὶ Ἀντισθένης. ἦν δὲ καὶ Κτησίππος ὁ Παιανιεύς, καὶ Μενέξενος, καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων. Πλάτων δὲ, οἶμαι, ἡσθενεῖ. EX. Ξένοι δέ τινες παρῆσαν; ΦΑΙΔ. Ναί. Συμμίας τέ γε ὁ Θηβαῖος, καὶ Κέβης, καὶ Φαιδώνδης καὶ Μεγαρόθεν, Εὐκλείδης τε καὶ Τερψίων. EX. Τί δέ; Ἀρίστικκος καὶ Κλεόμβροτος παρεγέγοντο; ΦΑΙΔ. Οὐ δῆτα. ἐν Διγίνῃ γὰρ ἐλέγοντο εἶναι.

What is known of the persons here enumerated, and of their relations to Plato and Socrates? What distinguished pupil of Socrates is omitted from the list? How has Plato been censured for the omission, and with what justice?

VI. καὶ σὺ, Πλάτων, καὶ γὰρ σὲ μαθητεύειν πρὸς ἔσχε, πολλῶν ἀργυρίων ὀλίγην ἡλλάξας βίβλον, ἐνθὲν ἀπαρχόμενος Τιμαιογραφεῖν ἐδιδάχθης.

Who was the author of these lines? Translate them and explain fully the allusion. State and examine the other traditions respecting the *book* and its author. Show the probability that the *Phædo* was partly designed as a critique on certain portions of the former. How does this affect the question of the date of the dialogue? Show, from internal evidence, that it was probably written after the *Meno* and previously to the *Republic*.

VII. Give a sketch of the main argument in the *Phædo*, and point out its merits as a production of dramatic art. Point out and account for the real or seeming sophistry of any part of the reasoning, and show, from Plato's own intimations, how far he considered certainty attainable, and how far probability only, in respect of the duration of the soul, and its condition after death. Give any modern arguments in favor of Immortality, that you are acquainted with. Express, in language suited to modern habits of speculation, the doctrines that "the soul is a *harmony*," and that "knowledge is an *ἀνάμνησις*." Show that this last doctrine is not affected by the reasoning of Locke against *innate ideas*.

VIII. Οὐκ οὐκ ἂν οἶμαι εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὥς ἀδολεσχεῖν.

Name the Poet and quote the passage here alluded to. — Point out and account for the errors in Aristophanes's conception of the character and opinions of Socrates. How does the orator *Æschines* speak of Socrates and his death?

IX. Give the substance of Cicero's history of the doctrine of Immortality. How does Socrates express himself on the subject in the *Apology* of Plato? Compare what he there says with his mode of reasoning in the *Phædo*. In what other Dialogues does he argue in defence of the doctrine, and how? What *data* have we for determining Aristotle's opinion on the same subject? Was the doctrine held by the Stoics, or Epicureans? Compare Homer's views of the state of departed souls with those of Pindar, giving quotations.

X. Συνέβη δ' ἡ περὶ τῶν εἰδῶν δόξα τοῖς εἰποῦσι [τὰς ἰδέας εἶναι] διὰ τὸ πεισθῆναι περὶ τῆς ἀληθείας τοῖς Ἑρακλεί-  
τειοις λόγοις ὡς πάντων τῶν αἰσθητῶν αἰεὶ ῥέοντων, ὥστ' εἴπερ ἐπιστήμη τινὸς ἔσται καὶ φρόνησις, ἑτέρας δὲ τινὰς φύσεις εἶναι παρὰ τὰς αἰσθητὰς μενούσας· οὐ γὰρ εἶναι τῶν ῥέοντων ἐπιστήμην . . . Δύο ἐστὶν ἃ τις ἂν ἀποδοίη Σωκράτει· δικαίως, τοὺς τ' ἐπακτικοὺς λόγους, καὶ τὸ ὀρίζεσθαι καθόλου· ταῦτα γὰρ ἐστὶν ἄμφω περὶ ἀρχὴν ἐπιστήμης. Ἀλλ' ὁ μὲν Σωκράτης τὰ καθόλου οὐ χωριστὰ ἐποίει οὐδὲ τοὺς ὀρισμούς· οἱ δ' ἐχώρισαν, καὶ τὰ τοιαῦτα τῶν ὄντων ἰδέας πρόσηγόρευσαν.

ARIST. *Metaph.* XII. c. 4.

Translate this passage, and show its bearing on that part of the Phædo in which Socrates is made to give a history of the formation of his philosophical opinions. *How far* is that history borne out by the testimony of other writers? Give the substance of Lord Bacon's critique on Plato's doctrine of ideas : and show from Plato himself that Aristotle's account of the growth of that doctrine in his mind is substantially correct. Can you mention any example of an *επακτικός λόγος* in the Phædo?

### XI. Translate :

Μουσᾷος δὲ τούτων νσανικώτερα τὰγαθὰ καὶ ὁ υἱὸς αὐτοῦ παρὰ θεῶν διδάσκει τοῖς δικαίοις· εἰς ἄδου γὰρ ἀγαγόντες τῷ λόγῳ, καὶ κατακλίναντες, καὶ συμπόσιον τῶν δέσμων κατασκευάσαντες, ἐσσεφαναμένους ποιοῦσι τὸν ἅπαντα χρόνον ἤδη διάγειν μεθόντας· ἡγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον . . . . . τοὺς δὲ ἀνοσίους αὖ καὶ ἀδίκους εἰς πηλὸν τινα καταρῖπτουσιν ἐν ἄδου, καὶ κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν . . . . . Βίβλων δὲ ἑμαδὸν \* παρέχονται Μουσᾷου καὶ Ὁρφῆως, Σελήνης τε καὶ Μουσῶν ἐγγόνων, ὥς φασί· καθ' ἃς θυηπολοῦσι, πείθοντες οὐ μόνον ἰδιώτας ἀλλὰ καὶ πόλεις, ὥς ἄρα λύσεις τε καὶ καθαρμοὶ ἀδικημάτων διὰ θυσιῶν καὶ παιδιᾶς ἡδονῶν εἰσὶ μὲν ἔτι ζῶσιν, εἰσὶ δὲ καὶ τελευτήσασιν· ἃς δὴ τελετὰς καλοῦσιν, αἱ τῶν ἐκεί κακῶν ἀπολύουσιν ἡμᾶς· μὴ θύσαντας δὲ, δεινὰ περιμένει.

\* *al. leg. ὀρμαδόν.*

Name some of the authors of the pretended poems of Musæus and Orpheus. When did they write? and what appears to have been their connexion with Pythagoras? How much of the doctrine and discipline of this philosopher may have been of Eastern, and how much was certainly of Hellenic origin? Show the improbability of the vulgar belief that the Eleusinian mysteries were originally designed to communicate secret philosophical or religious instruction. How is Musæus connected with Eleusis? What is the primary meaning of *μυστήρια*? and what the distinction between private and public mysteries? Explain the line πολλοὶ μὲν νερθηκοφόροι, βῆαχοι δὲ τέ παῦροι.

## XII. Translate :

ὦ μακάριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὁρθὴ πρὸς ἀρετὴν ἀλλαγὴ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥςπερ νομίσματα· ἀλλ' ἢ ἐκείνο μόνον τὸ νόμισμα ὁρθόν, ἀνθ' οὗ δεῖ πάντα ταῦτα καταλλάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ μετὰ τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ἢ, καὶ ἀνδρία, καὶ σωφροσύνη, καὶ δικαιοσύνη, καὶ ξυλλήβδην ἀληθὲς ἀρετὴ ἢ μετὰ φρονήσεως, καὶ προσγιγνομένων καὶ ἀπογιγνομένων καὶ ἡδυνῶν καὶ φόβων καὶ τῶν ἄλλων πάντων τῶν τοιούτων χωριζόμενα δὲ φρονήσεως, καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων, μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετὴ, καὶ τῷ ὄντι ἀνδραποδῶδες τε, καὶ οὐδὲν ὑγιές οὐδ' ἀληθές ἐχῇ.

Give the substance of Aristotle's critique on the Socratic definition of virtue, and show, both from Aristotle and from other dialogues of Plato, (in particular the Protagoras and Laches,) that the passage above given contains an important modification of Socrates's actual teaching on the subject. How does Aristotle define the words φρόνησις, σοφία, νοῦς, ἐπιστήμη. Compare his use of the words with Plato's.

XIII. Translate, (emending the text if necessary) the following passages :

(1) Ἐννοεῖς οὖν, ἔφη, ὅτι ἐπειδὴν ἀποθάνῃ ὁ ἄνθρωπος, τὸ μὲν ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κείμενον, (ὃ δὴ νεκρὸν καλούμεν, ὃ προσήκει διαλύεσθαι καὶ διαπίπτειν καὶ διαπνεεῖσθαι) οὐκ εὐθὺς τούτων οὐδὲν πέπονθεν, ἀλλ' ἐπειρικῶς συγχρὸν ἐπιμένει χρόνον, ἐὰν μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ καὶ πᾶν μάλα. ξυμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθὲν, ὥςπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλου μένει ἀμήχανον ὅσον χρόνον· ἐνια δὲ μέρη τοῦ σώματος, καὶ ἐὰν σαπῇ, ὅσῃ τε καὶ νεύρα, καὶ τὰ τοιαῦτα πάντα, ὅμως, ὥς ἔπος εἰπείν, ἀθάνατά ἐστιν.

(2) Τοιγάρτοι τούτοις μὲν ἄπασιν, ἔφη, ὦ Κέβης, ἐκείνοι, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι, χαίρειν εἰπόντες, οὐ κατὰ ταῦτα πορεύονται αὐτοῖς, ὥς οὐκ εἰδόσιν ὅπῃ ἐρχονται· αὐτοὶ δὲ ἡγούμενοι οὐ δύνανται ἐπὶ φιλοσοφίᾳ πράττειν καὶ τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται, ἐκείνη ἐπόμενοι ἢ ἐκείνη ὑψηλείται. Πῶς, ὦ Σώκρατες; Ἐγὼ ἐρῶ, ἔφη. γινώσκουσιν γάρ, ἢ δ' ὅς, οἱ φιλομαθεῖς,



ὅτι παραλαβοῦσα αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία, ἀτεχνῶς διαοῦδεμένην ἐν τῷ σώματι καὶ προσκεκολλημένην, ἀναγκαζομένην δέ, ὥσπερ οἱ εἰργμοῦ, διὰ τούτου σκοπεῖσθαι τὰ ὄντα, ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθίᾳ κυλινδουμένην, καὶ τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι δι' ἐπιθυμίας ἐστὶν ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴη τῷ δεδεσθαι ὅπερ οὖν λέγω, γιγνώσκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἡ φιλοσοφία ἔχουσιν αὐτῶν τὴν ψυχὴν, ἡρέμα παραμυθεῖται καὶ λύειν ἐπιχειρεῖ.

#### XIV. Explain the words and phrases :

διαβέβληνται τῷ σώματι—οὐκ ἀνατίθεμαι μὴ οὐχὶ πᾶν ἱκανῶς ἀποδεδεῖσθαι—πλέον θάτερον—διαπεπραγμάτευμαι—ὑπακούειν—ἀνευφήμησε—ἀφοσιούμενος—ὅσον ἀφοσιούσθαι—ἀμέλει—θανατᾶν—ἐπιχωριάζειν—ἀναμάχεσθαι—σαφέςτατα κατηγορεῖ—ἀτεχνῶς, ἀτέχνως.

### DIATESSARON.

TRINITY COLLEGE. *May*, 1842.

[All the Greek to be translated.]

1. WHAT is the analogy implied in the term Diatessaron? By whom was it first used, and what are the nature and design of the work so described? What was the character of his earlier works? By whom was he instructed in the doctrines of Christianity? What are the canons of Eusebius? State the principal marks of time by which a chronological adjustment of the Gospel History is effected. How is the duration of our Lord's public ministry determined? What difference of opinion has there been on this subject? Which view has Dr. White adopted, and whose system of harmony does he follow?

2. What are the peculiarities of the fourth Gospel as distinguished from the other three? What account does Eusebius give of St John's object in composing it? Is his statement borne out by the contents, or by the author's own

declaration of his design in writing it? Explain by reference to prevalent opinions of the period the following passages:

(1) Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

In what Jewish writer is the term *λογος* used in a similar sense?

(2) Πάντα δι' αὐτοῦ ἐγένετο . . . . (3) Οὐκ ἦν ἐκείνος (Ἰωαννης) τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

3. In what sense is the word *εὐαγγέλιον* used in the New Testament? In what sense does it occur in Homer? Explain the manner in which the term Testament has come to denote a portion of the Scriptures. Are there any objections to the name? What was the title of Beza's edition of the New Testament? What are the several characters of books distributed by Eusebius under the heads *γραφαι ὁμολογούμεναι, ἀντιλεγόμεναι, νόται*? How does he classify the following:—the Epistles of James and Jude, the First Epistle of Peter, the Acts of Paul, the Revelation of Peter, the Shepherd? What is the origin of the terms Canonical and Apocryphal as applied to the Scriptures? What is the subject of the *πρωτευαγγέλιον Ἰακώβου*?

4. At what period and in what branch of the Church do we first meet with the application of criticism to the text of Scripture? Describe the *Biblia Hexapla* of Origen. Why is it also called *Octapla* by some writers? What was the occasion of its composition? Describe briefly, with their probable dates, the documents severally referred to in modern critical editions of the New Testament by the marks *A, B, C, D*. Explain the system of different recensions of MSS. and its importance in determining the true text.

5. Which is the oldest version of the Gospels? What is its date and value as a critical apparatus? Give the account adopted by Justin Martyr of the origin of the Greek version of the Old Testament, which is called the *Septuagint*. What internal evidence is there against it? Can an origin be assigned to the name without having recourse to the above story? By whom was the text of the Latin Vulgate first arranged, and by what process? Trace the influence of

this version on our own, and in some of our common religious terms. What is the date of the authorized English version? Describe the manner in which it was executed, and mention any which preceded it. How do you account for the different readings in the Psalter, and the Bible? What was the *Biblia Pauperum*?

6. Matt. i. 21-23. Τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφῆτου λέγοντος, Ἴδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός.

In what prophet does this prediction occur? In what manner has a literal fulfilment of it been discovered by investigating the history of the name Ἰησους? Enumerate the other names and titles by which our Lord is mentioned in the Gospel narratives, explaining their origin and meaning. What is the title used by him when speaking of himself? Can you assign a reason for his selection of it?

7. Luke ii. 1-3. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογραφεῖσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

State the chronological difficulty which occurs in this passage, and its solution. Give a sketch of the different forms of government under which the Jews lived from their first taking possession of the Promised Land, till the destruction of Jerusalem. What are the sources from which our knowledge of this period of history is drawn?

8. Luke ii. 33-35. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἴδοὺ οὗτος κείμενος εἰς πτωσὶν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· καὶ σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

What is the strict meaning of *ρομφαία*? What inference

has been drawn from this expression as to the history of the virgin? What is the last mention made of her in the New Testament? In which Evangelist do we find the fullest details of her life and character, and what is the tradition as to his occupation, which has been supposed to have sprung from this circumstance? Illustrate the characteristics of Hebrew poetry in the Virgin's Hymn. To what composition in the Old Testament does it bear a marked resemblance?

9. Matt. ii. 1, 2. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες, Πού ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστὲρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

What is the opinion of the Early Fathers of the character and profession of the Magi? What view does the Church appear to adopt by selecting this incident for the Festival of the Epiphany? In what sense is the term μάγοι used by Herodotus, the LXX., and St Luke? To what ancient prophecy recorded in the Old Testament has this star been supposed to have a reference?

10. Luke iv. 9-11. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερόγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

To what remarkable prediction of their last prophet would the attention of the Jews have probably been drawn by our Lord's compliance? Wherein lies the force of the temptation? State the variation in the parallel accounts of Matthew and Luke. How has it been accounted for? What is the peculiar significance of this incident at the opening of the public ministry of the Messiah? Describe the several compartments of the temple, and the contents of the ναὸς in the time of our Lord. How do you understand the expression of the Jews, that it was forty and six years in building? How do you account for the presence of κερματισταί in the temple, and the great wealth of the treasury?

11. John iv. 1-4. 'Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· καί τοις Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθεῖσθαι αὐτοῦ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Ἐδίδε δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

Explain the rite of baptism as administered by the Jews, by John, by the disciples of Jesus, by the Apostles after the day of Pentecost. Give a brief account of the history of Samaria, and the origin of the animosity between the Samaritans and Jews. What part of the Scripture did they receive?

12. Draw a map of the Holy Land, marking the situations of Jerusalem, Samaria, Nazareth, Bethlehem, Capernaum, together with the principal mountains and waters. What is the origin of the name Palestine? What were the territorial divisions in the time of Joshua, of Solomon, and of our Lord respectively? State the boundaries of the kingdom when it had reached its greatest extent. In whose reign did this take place?

What is the origin of the two forms Ἱερουσαλὴμ, Ἱερουσόλυμα?

13. Luke xx. 19-22. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γάρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὁρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· Ἐξέστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;

Who are the ἀρχιερεῖς mentioned in this passage? Describe the appointment and functions of the high priest at the first institution of the office. What changes were made in both before the coming of Christ? What is the historical difficulty involved in St Luke's account of the person who bore the office at the latter period? how may it be removed? In the parallel passage, Matthew xx. 15, these persons are

said to be Pharisees and Herodians. What are the distinguishing tenets of these sects? What were the peculiarities of the Essenes? By what other name are they known? why are they never mentioned by our Lord? What is the word corresponding to *φορος* in the passage of St. Matthew?

14. Luke viii. 49-54. Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλῃς τὸν διδάσκαλον. Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ᾤρηκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. Ἐκλαίον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων, Ἥ παῖς, ἔγειρε.

Explain the office of the ἀρχισύναγωγος; and the terms *πρεσβύτερος*, *διάκονος*, *ἀπόστολος*, *ἄγγελός*, as applied to the service of the synagogue. What were the *προσευχαί*? In what relation did both these and the synagogues stand to the temple? Compare the temple service and that of the synagogue. How did the latter become instrumental to the spread of Christianity?

What is the Hebrew term corresponding to *διδάσκαλος*, as used in this passage? Is it strictly identical in meaning? When does it appear to have been introduced amongst the Jews, and what modern distinctions are said to have taken their rise from it? When did the school at Tiberias flourish? What is the nature of the Talmud and the Masora? What is the age of Maimonides? Where was his school? What was the nature of the schools of the prophets mentioned in the Old Testament?

15. Matt. xiv. 1-3. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγήρεθ' ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθηκε ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

Give a brief account of the first Herod mentioned in the Gospel narratives. In what relation does he stand to this? What was his native country, and what patriarchal benediction was fulfilled by his assumption of the regal power? "Therefore mighty works do show forth themselves in him." Auth. Vers. In what respects is this translation faulty? What reading do the translators appear to have followed in place of *ἐνεργούσι*?

16. Explain the words *Γέννα, Ἄδης, Παράδεισος, αἰών, βασιλεία τῶν οὐρανῶν*, with reference to the Jewish notions in the time of our Saviour. *κύλαι ἄδου οὐ κατισχύουσιν αὐτῆς (τῆς ἐκκλησίας)*. Explain this phrase. What eastern term in European use at the present day illustrates it?

*ἐπὶ Ἀβιάθαρ τοῦ Ἀρχιερέως*. Explain the chronological difficulty which some have found in this passage, by reference to the principle of the Greek article. How has it been otherwise solved?

17. State some of the peculiarities of the language of the New Testament, and the circumstances from which they result. Give instances of the Hebrew idiom which appears in it. What parts of the New Testament have been respectively supposed to be translations from a Hebrew and from a Latin original? Is the opinion equally well grounded in both cases? Give examples of the Latinisms which occur in the Gospels.

18. Translate into the GREEK of the Septuagint:

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

## MECHANICS. (A)

TRINITY COLLEGE. *May*, 1842.

1. By what means is the notion of a force, which is any multiple of another force, obtained? How are the magnitude and direction of a force represented mathematically?

2. Prove the "parallelogram of forces," and state all the axioms or propositions used in the proof.

3. Prove that when two forces act upon a point, the moment of their resultant about any point in the plane of their action is equal to the sum or difference of the moments of the two forces.

4. A lever acted on by any two forces will be kept in equilibrium about a fulcrum, when the moments of these forces are equal and have opposite signs. Find also the pressure upon the fulcrum.

5. Determine the mechanical advantage of a toothed wheel turned by an endless screw; and show that if a small motion be given to the machine

$$P\text{'s velocity} : W\text{'s velocity} :: W : P.$$

6. A string, the extremities of which are fixed, is kept at rest by (*n*) weights fastened at different points of the string; find (*n*) equations for determining the angles, which the string makes with the horizon.

7. Define the line of pressure in an arch composed of voussoirs; and show that it must lie wholly within the voussoirs.

8. Show how to find the centre of gravity of any number of bodies considered as points, (1) when they are in the same straight line, (2) when in the same plane.

9. Four weights 2, 4, 6, 8 lbs. respectively, are placed at  
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equal distances on the circumference of a circle of 10 feet radius ; find their common centre of gravity.

10. Distinguish between "accelerating force," "momentum," and "vis viva;" and prove the equations

$$(1) v = f \cdot t. \quad (2) f = \frac{2s}{t^2}$$

11. Enunciate the second law of motion, and mention some experiments by which it is proved.

Two bodies move uniformly in right lines, find their distance from each other after a given time.

12. By what experiments is it shown, that in all cases of direct impact between rigid bodies, the whole momenta before and after impact, estimated in a given direction, are equal ?

13. Two imperfectly elastic balls, moving with velocities  $v$  and  $2v$ , impinge directly upon one another ; find the motion of each ball after impact.

14. Prove that the velocity acquired by a heavy body in falling down a given inclined plane, is equal to the velocity due to the height of the plane.

15. Show that the path of a projectile in vacuo is a parabola, and find the position of the curve.

In what direction must a ball be fired so as to reach a given point with the least velocity ?

16. If two bodies be projected at the same instant with equal velocities, one vertically upwards and the other in a given direction, show that their velocities at equal heights are always equal.

## MECHANICS. (B)

TRINITY COLLEGE. May, 1842.

1. Find the resultant of two parallel forces acting upon a rigid body. Explain the meaning of the result when the two forces are  $P$  and  $-P$ .

2. Shew how to determine the compound effect of two couples acting in planes inclined at a given angle to each other.

3. Find the conditions that must be fulfilled, in order that any number of forces acting in one plane upon a rigid body may keep it at rest.

4. Two equal beams,  $AC$ ,  $BD$ , resting at  $A$  and  $B$  on a rough horizontal plane, support at  $C$  and  $D$  a given heavy rod; find the position of equilibrium; and determine whether the equilibrium is stable or unstable.

5. Any forces acting on a rigid body may in all cases be reduced to two resultants. Find the condition that must hold in order that these two resultants may meet, and the magnitude of the single resultant force in that case.

6. Enunciate and prove the *principle of virtual velocities*. Apply it to find the ratio of  $P$  to  $W$  on the single moveable pulley with its strings not parallel.

7. If a given cone be suspended by a string of given length passing over a tack, and fastened to the two extremities of the cone's axis, find the position of equilibrium, and the tension of the string.

8. Explain the construction of the common balance, and find the position in which it will rest when the weights are unequal. Also, find on what its stability and sensibility depend.

9.  $ABCD$  is a square, resting with its base  $AB$ , on a horizontal plane. Through the middle point  $E$  of the side  $DC$  a line  $EF$  is drawn, making an angle  $\theta$  with  $DC$ , find the value of  $\theta$  when the figure  $ADEF$  is just supported on its base  $AF$ .

10. Shew how to find the centre of gravity of a solid of variable density. A solid is generated by the revolution of a cycloid about its axis, find the centre of gravity.

11. If an uniform chain of given length ( $2l$ ) be suspended from two points in the same horizontal line, the distance between which ( $2a$ ) is given; shew that its position may be

found from the equation  $a = l \cot \alpha \log \left\{ \tan \left( 45 - \frac{\alpha}{2} \right) \right\}$ ,

where ( $\alpha$ ) is the angle, which the tangent to the curve at the point of support makes with the horizon.

12. If a weight ( $W$ ) suspended from the lowest block of a system of ( $2n$ ) pulleys, where the same string passes round all the pulleys, raises a weight  $P$  suspended at the end of the string, find the quantity of motion ( $M$ ) generated in  $P$  in a given time; and the value of  $P$  that  $M$  may be a maximum.

13. The velocity acquired by falling down any curve is equal to the velocity acquired in falling freely down the same vertical height.

14. If a heavy body fall down an inclined plane, compare the spaces described in the first and last seconds of its motion.

15. In the direct impact of two bodies  $A$  and  $B$  of elasticity ( $e$ ), if ( $v$ ) be the velocity lost by  $A$ , and  $v'$  the velocity gained by  $B$ , the whole loss of vis viva is expressed by

$$\frac{1-e}{1+e} (A \cdot v^2 + B \cdot v'^2).$$

16. If from any point  $M$  in a semicycloid  $AMV$ , of which  $V$  is the vertex, a normal be drawn to the curve meeting the base in  $K$ , the time in which a heavy body falls down the curve from  $A$  to  $M$  varies as  $AK$ .

17. Enunciate the properties of Guldinus.

If a sector of a circle revolve through  $360^\circ$  round one of its extreme radii, find the volume of the solid thus generated.

18. The time of oscillation of a pendulum of length ( $l$ ) being represented by  $\pi \sqrt{\frac{l}{g}}$ , what will be the number of oscillations gained or lost in a day, when  $l$  and  $g$  experience small variations simultaneously?

19. A perfectly elastic ball projected from a given point at an angle of  $45^\circ$  with a velocity  $2\sqrt{ga}$  strikes a vertical wall at distance ( $a$ ) from the point of projection, find the point at which it strikes the ground and its velocity at that point.

20. A particle moves upon a smooth plane curve being acted on by forces in the same plane, find the velocity and the pressure upon the curve at any point.

21. Find the nature of the curve, which shall be everywhere pressed with an equal centrifugal force by a heavy body falling down it.

## DIFFERENTIAL AND INTEGRAL CALCULUS.

TRINITY COLLEGE. *May*, 1842.

1. DEFINE a limit, and find that of  $\frac{\sin \theta}{\theta}$ .

2. Shew that  $f(x+h)$  can generally be expanded in a series ascending by positive and integral powers of  $h$ .

3. Investigate a rule for differentiating implicit functions, and for finding  $\frac{du}{dx}$ , when  $u = \varphi(y)$  and  $y = \psi(x)$ .

4. Differentiate

$$u = \frac{1}{4\sqrt{2}} \log. \frac{1+x\sqrt{2}+x^2}{1-x\sqrt{2}+x^2} + \frac{1}{2\sqrt{2}} \tan^{-1} \frac{x\sqrt{2}}{1-x^2}.$$

5. Obtain the  $n^{\text{th}}$  differential coefficient of  $\sqrt{1-x^2}$ .
6. From  $\sin \theta = \mu \sin \phi$  deduce a series for  $\theta$  in terms of  $\phi$ .
7. The failure of Taylor's theorem does not invalidate the proof.
8. Prove the rule for finding a maximum.

Among all right pyramids of given surface, whose bases are regular hexagons, determine that which has the greatest volume.

9. Required the maximum value of  $(x+1)(y+1)(z+1)$ , when  $a^x b^y c^z = m$ . Enunciate the problem of which this is the statement.

10. Explain the two methods of treating vanishing fractions.

Ex.  $\sqrt{a^2 - x^2} \cot \frac{\pi}{2} \sqrt{\frac{a-x}{a+x}}$ , when  $x=a$ .

11. Eliminate the arbitrary functions from  $z = xf\left(\frac{y}{x}\right) + \phi\left(\frac{y}{x}\right)$ .

12. Investigate the geometrical meaning of  $\frac{d^2 y}{dx^2}$ .

What inference may be drawn when it assumes the form  $\frac{0}{0}$  at a given point, when obtained from the rational equation  $u=0$ ?

13. Trace the curve defined by the equation  $ay^3 - 2ax^2y - x^4 = 0$ .

14. Determine whether the spiral, whose equation is  $2a = r(e^\theta + e^{-\theta})$ , is convex or concave towards its pole.

15. Explain fully the nature of contact of the second order.

Deduce from the equations  $x=a(1-\cos \theta)$ ,  $y=a(\theta + \sin \theta)$ , the value of the radius of curvature of the cycloid.

16. If  $u$  be the distance of a point  $x, y$  from the origin, the co-ordinates of the corresponding point in the evolute are

$$\frac{d^2(u^2)}{dx^2} + 2 \frac{d^2 y}{dx^2} \text{ and } \frac{d^2(u^2)}{dy^2} + 2 \frac{d^2 x}{dy^2}.$$

17. Integrate (1)  $\frac{d^2 u}{dx^2} = \sqrt{a^2 - x^2},$

(2)  $\frac{dy}{dx} = \frac{ay - \sqrt{x^2 + y^2}}{ax}$

18. Obtain  $\int_0^{\pi} \sec x \cdot dx$ , and  $\int_0^{\pi} e^{-ax} \cdot \sin mx \cdot dx$ .

19. Express in a series the length of an elliptic quadrant.

20. Determine the parabolic area cut off by *any* chord.

21. Hence find the equation to a curve whose tangents cut off from a given parabola areas of constant magnitude.



## CONIC SECTIONS AND NEWTON · I. II. III.

TRINITY COLLEGE. *May*, 1842.

1. Give definitions of the parabola, ellipse, and hyperbola; and in the case of the ellipse and hyperbola, show that the distances of the focus and centre from the directrix are in the ratio of the squares of the axes.

2. In the parabola  $SY^2 = AS \cdot SP$ .

3. From two points in a parabola whose ordinates are  $MP$  and  $NQ$ , tangents are drawn, meeting in the point  $R$ , and a perpendicular is let fall from  $R$  upon the axis, intersecting the curve and the axis in the points  $S$  and  $T$ : prove that  $RT$  is an arithmetic, and  $ST$  a geometric mean between  $MP$  and  $NQ$ .

4. An ellipse and a hyperbola have a common vertex and a common focus: show that when the major-axis of each is increased indefinitely, the two curves become identical.

5. The tangent at any point  $P$  of an ellipse, and the line drawn from the focus at any right angles to the focal distance  $SP$ , always intersect in the directrix.

6. Prove that all parallelograms whose sides touch an ellipse at the extremities of a pair of conjugate diameters are equal to one another.

7. The chord of curvature through the focus of an ellipse is equal to  $\frac{2 CD^2}{AC}$ .

8. Investigate the polar equation to the hyperbola, the focus being the pole; and show that, including the negative values of the radius vector, both branches of the curve are expressed by the same equation.

9. The area of the triangle formed by a tangent to the hyperbola and its asymptotes is a constant quantity.

10. Find the nature of the curve which results from the intersection of a right cone by a plane; and when the curve is an ellipse, determine the minor axis.

11. Define the terms "limiting ratio," "vanishing ratio," "ultimate equality," illustrating your definitions by examples.

12. Prove Newton's third Lemma; and find the surface generated by the revolution of a cycloid round the tangent at its vertex.

13. Enunciate and prove the ninth Lemma.

14. When a body moves in a curve, acted on by forces tending to a fixed centre, the areas which it describes by rays drawn to the centre of force are proportional to the time. Prove this, and show that the velocity is inversely as the perpendicular on the tangent.

15. Prove that at similar points of similar curves, described about centres of force similarly situated, the force varies as  $\frac{(\text{velocity})^2}{\text{distance}}$ .

16. Find the force tending to the focus of an ellipse.

17. A body moves in a parabola, acted on by a force which varies as  $\frac{1}{(\text{dist.})^2}$ . At the moment the body reaches the extremity of the latus rectum, the central force is doubled: determine the position and eccentricity of the orbit afterwards described.

18. Prove that if at any point of an ellipse  $HP$  receive a small increment  $h$ , the eccentricity will be increased by a quantity equal to  $\frac{h \cdot SP}{2 AC \cdot HP} (e + \cos \theta)$ ,  $\theta$  being the angle  $ASP$ .

19. Apply the preceding proposition to show that if the velocity of a body moving in an ellipse be increased in the ratio  $1 + n : 1$ ,  $n$  being small, the corresponding variation in the eccentricity will be  $2n(e + \cos \theta)$ .



## PALEY'S NATURAL THEOLOGY.

TRINITY COLLEGE. *May*, 1842.

1. EXPLAIN the term "*law of nature*." Is it philosophical to assign any such law as the efficient cause of any thing?

2. How is the argument of Natural Theology affected by apparent *imperfection* in the contrivances?

3. Answer "the turn sometimes given to the argument, namely, that in organized bodies the parts were not intended for the use, but the use arose out of the parts."

4. Give instances of *compensatory* contrivances.

5. What is *instinct*, and how does it appear that it cannot be resolved into sensation?

6. Show how the argument from contrivance proves the *personality* of the Deity.



7. Define the terms *principle, process ; power, mechanism ; first cause, second cause ; organization.*

8. What are the most remarkable *attributes* of the Creator which may be proved by Natural Theology ?

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### BUTLER'S SERMONS.

TRINITY COLLEGE. May, 1842.

1. WHAT view of human nature must be taken, when we say, that virtue consists in following nature ?

2. Define *conscience*, and show how particular affections are modified by it.

3. What is the meaning of St. Paul's declaration that men are by nature a law to themselves ?

4. Explain the idea of the superiority of one mental principle to another.

5. Show that "benevolence, and the want of it, are in no sort the whole of virtue and vice."

6. Explain "the perception of good and ill desert." How has its origin been accounted for ?

7. What is the proper idea of self-love ? Show the errors of Epicurus and others on the subject. What principle is to society as self-love to the individual ?

8. Refute the attempts which have been made to resolve "the appearance of benevolence and goodwill in men towards each other" into the love of power.

9. Answer the question, "What obligations are we under to follow the rule of right within us ?"

## STEWART'S OUTLINES.

TRINITY COLLEGE. *May*, 1842.

1. ENUMERATE the most important of the intellectual powers.
  2. Distinguish between *sensation* and *perception*.
  3. Describe the ancient theory of perception, and show how it has been employed to prove that the existence of matter is impossible.
  4. Define the power of *abstraction*. What is it that is expressed by appellative or generic words?
  5. Distinguish between *intuitive* and *deductive* evidence.
  6. What is meant by a *law of human belief*? Mention any such laws.
  7. Compare instinct and intellect.
  8. What is meant by *selfishness*? Why do we not commonly apply the epithet to such desires as that of knowledge? Define *self-love*, and show why the term is exceptionable.
  9. How far may the pleasure of virtue be traced to the idea of *power*?
  10. Show the absurdity of the question, "Why are we bound to practise virtue?"
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## EUCLID. BOOK XI.

TRINITY COLLEGE. FRIDAY, *May* 27, 1842.

1. If a straight line be perpendicular to each of two straight lines in the point of their intersection, it will also be at right angles to the plane in which these lines are.

2. Two straight lines which are perpendicular to the same plane are parallel to one another.

3. Draw a straight line perpendicular to a plane from a given point without it.

4. If two parallel planes be cut by another plane, their common sections with it are parallels.

5. The plane angles which contain any solid angle are together less than four right angles.

6. In any solid figure the number of plane faces and of solid angles exceeds the number of edges by two.

[Five hours for this paper and the preceding three together: four hours for each of the others. Two papers wanting—Theory of Equations and Problems.]

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## OPTICS.

TRINITY COLLEGE. *May*, 1843.

[4 hours.]

1. STATE the two Optical laws of reflection and refraction.

How is the path of a ray determined, which is refracted through two or more substances in contact? Having given  $\mu_1$  and  $\mu_2$  the respective indices of refraction from vacuum into each of two media  $A$  and  $B$ , find the index of refraction from  $A$  into  $B$ .

2. A small pencil of light diverging from a point on the axis of a spherical mirror is reflected at the centre of the mirror; find the position of its focus after reflection.

3. When a pencil of rays is obliquely refracted at a spherical surface, determine the position of the primary and secondary foci.

4. If, in the last case, the incident pencil consist of parallel rays, prove that the diameter of the circle of least confusion

$$= \frac{2 (\text{aperture})}{\left( \mu \operatorname{cosec} \frac{\varphi}{2} \right)^2 - 2 \cos \varphi}.$$

5. Investigate an expression for the deviation of the axis of a pencil which is reflected in any manner at two plane surfaces; and show that if the angles of incidence at the first and second surfaces be equal, the deviation

$$= 2 \sin^{-1} \left( 2 \sin \frac{i}{2} \cos \varphi \right).$$

6. A pencil of light is refracted through a plate whose thickness is  $t$ : show that for a given ray,  $v = u + \frac{t}{\mu} \cdot \frac{\cos \varphi'}{\cos \varphi}$ , and deduce the approximate expression in terms of the aperture, when  $\varphi$  is small.

7. Find the focal length (1) of a single lens, (2) of a system of lenses in contact. What effect has the thickness of a lens on the position of the focus?

8. Determine the ratio  $\frac{\tan \eta}{\tan \varepsilon}$  for the axis of a pencil which is refracted excentrically through a lens.

9. A small bright object is placed at a distance of 4 inches from a convex lens (focal length = 2 in.), and the pencils are limited by a diaphragm between the lens and the object, at a distance 1.5 in. from the former; explain clearly the formation of the image, and determine its position and magnitude.

10. What are the causes of indistinctness and distortion in images formed by pencils refracted excentrically through a lens? Find the condition that the image of a straight line perpendicular to the axis of the lens, may be without curvature.

11. Describe the phenomena presented when a cylindrical beam of solar light is refracted through a prism. What are Fraunhofer's lines? State the precautions which must be observed in order that these lines may be visible. What is meant by the irrationality of dispersion?

12. Determine the amount of dispersion when the refracting prism is so placed that the deviation is minimum.

13. A double achromatic object-glass is to be formed, in which the component lenses are of crown-glass and flint-glass; find the focal lengths of the lenses, having given the focal length of the combination = 22 inches, and the dispersive powers of crown-glass and flint-glass .033 and .052, respectively.

14. Describe the astronomical telescope in its simplest form, and determine its magnifying power and field of view. What are the defects of such an instrument?

15. Explain the construction of Huyghen's eye-piece, and prove that it is achromatic?

16. Prove that the surface, in which the illumination produced by an uniformly bright sphere, varies at any point as the  $n^{\text{th}}$  power of the distance from the centre, is a surface of revolution generated by the curve

$$r^{n+2} = a^{n+2} \cos (n+2) \theta$$

the axis of revolution being the radius vector corresponding to  $\theta = 0$ .

17. Define an *undulation*. What is meant by the terms, *length of a wave*, and *phase of a wave*? Explain, on the principles of the undulatory theory of light, the common laws of reflection and refraction.

18. Explain the separation of common light into two pencils by doubly-refracting crystals: and account for the polarization of the two rays at right angles to each other.

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## HYDROSTATICS.

TRINITY COLLEGE. *June 1, 1843.*

[4 hours.]

1. If any number of fluids of different densities be at rest in the same vessel, the common surface of every two is horizontal.

2. Explain the principle of Artesian wells, and the cause of intermittent springs.

3. Describe Nicholson's hydrometer, and apply it to compare the specific gravity of a solid with that of water.

A piece of elm weighs 15 lbs. in air, and a piece of copper weighing 18 lbs. in air and 16 lbs. in water is affixed to it, when the compound is found to weigh 6 lbs. in water : find the specific gravity of the elm.

4. A body floats in a fluid, find the conditions of equilibrium, and show that if the floating body revolves about a given axis, it passes alternately through positions of stable and unstable equilibrium.

5. Define the metacentre of a floating body, and find its position in a paraboloid of revolution.

6. Find the vertical pressure on a surface immersed in a fluid, and show that there is no tendency to lateral motion.

7. A given semiparabola is immersed in water with its axis vertical and its vertex uppermost : show that as it descends in the fluid the centre of pressure will describe a straight line, and find its equation.

8. A fluid mass is acted on by given forces, find the pressure at any point and the condition that the fluid may be at rest.

9. When an elastic fluid of variable temperature is at rest, the temperature is the same at all points in a surface of equal pressure.

10. A given cone is suspended by an elastic string fastened at the vertex, the lower end of the cone resting in a fluid ; given the unstretched length of the string and the height of the point where it is fastened above the fluid, find the position of equilibrium.

11. Show how to fill and graduate a thermometer. Also give methods by which *great* degrees of heat and cold may be measured.

12. Explain the terms "specific heat" and "latent heat ;" and mention some phenomena which are explained by the theory of latent heat.

13. If  $p$ ,  $\rho$ , represent respectively the elasticity and density,

of a gas at temperature  $\theta^\circ$  above the standard temperature then  $p = k\rho (1 + a\theta)$ . How are ( $a$ ) and ( $k$ ) numerically determined?

Find the height of the atmosphere, supposing

$$1 + a\theta = A\rho^m + B\rho^n.$$

14. Explain the use and principle of the  $D$  valve in a common low-pressure engine. Also explain the principle of the governor in regulating the supply of steam to the cylinder.

15. A sphere is suspended from a given point above the surface of a running stream, and the angle of deviation of the string from the vertical is observed: find the velocity of the stream.

16. An incompressible fluid acted on by gravity oscillates in a cycloidal tube of small diameter; find the motion and show that the oscillations are isochronous.

17. Find the velocity with which sound will be propagated along a cylindrical bar of any material of given elasticity.

18. The pitch of a stopped organ-pipe of a given length is the same with that of a similar open pipe of double the length.

19. Find the equation of continuity in a fluid mass in motion, and integrate it on the hypothesis that  $u dx + v dy + w dz$  is an exact differential, the fluid being homogeneous and incompressible, and the motion taking place only in two dimensions.



### THIRD YEAR EXAMINATION.

#### ASTRONOMY.

TRINITY COLLEGE. *May* 30, 1843.

[4 hours.]

1. EXPLAIN the changes of day and night, and their variations throughout the year at a place in the Arctic regions.

2. Enumerate the steps by which the form, magnitude, and mass of the Earth have been determined. How are the same quantities obtained for the planets?

3. Describe the transit instrument with its adjustments.

If the error of level be  $n''$ , show that the corresponding error in the time of transit is

$$\frac{n''}{15} \left\{ \cot N. P. D. \sin (\text{lat.}) + \cos (\text{lat.}) \right\}$$

4. Describe the zenith sector. How can the true zenith distance of a star be obtained by means of this instrument free from the error of collimation?

Explain the micrometer microscope, and its use in reading off.

5. What is the "principle of repetition" invented by Borda, and what are its advantages? To what class of observations can it be most advantageously applied?

6. Determine practically the position of the first point of Aries in the heavens.

7. If  $\omega$  be the obliquity,  $\delta$  the declination ( $\alpha$ ) the right ascension,

$$\omega - \delta = \tan^2 \frac{1}{2} (90 - \alpha) \sin 2\delta + \frac{1}{2} \tan^4 \frac{1}{2} (90 - \alpha) \sin 4\delta + \&c.$$

Prove this formula, and show its use in determining an exact value of the obliquity.

8. The hour angle ( $h$ ) of the sun from noon, when the south azimuth of the ascending point is a maximum, is given by the equation

$$h = 2 \tan^{-1} \sqrt{\frac{\sin (c - \omega)}{\sin (c + \omega)}} - \text{Sun's R.A.} - 90^\circ,$$

where  $c$  is the colatitude,  $\omega$  the obliquity.

9. Give a general explanation of the effect of refraction on the heavenly bodies. Determine the coefficient of refraction, and investigate formulæ for the refraction of a star in right ascension and declination.



10. If  $P$  be the horizontal parallax,  $p$  the parallax in altitude,  $N$  the true zenith distance,

$$\tan\left(\frac{N}{2} + p\right) = \tan\frac{N}{2} \tan\left(45 + \frac{P}{2}\right).$$

11. Explain the cause of solar and lunar nutation, and of general precession, and show how the constants of nutation may be determined.

12. Distinguish between sidereal, solar, and mean solar time.

Find the time from two equal altitudes of a known star and the time between. If there be a change in the heights of the barometer and thermometer during the interval, find the correction due to this cause.

13. If it be 20 o'clock by a sidereal clock, and 2 by a common clock, how may we determine the day of the year?

14. In latitude  $48^{\circ}.50'$  the true altitude of the Sun's centre is found to be  $25^{\circ}.56'$ , his declination being  $15^{\circ}.24'$   $N$ , and the equation of time  $1^m.52^s$ , subtractive, and the time per watch  $7^h.33^m$ . A. M.; find the error of the watch.

$$\begin{aligned}\log \sin 48^{\circ}.45' &= 9.87613 & \log \cos 48^{\circ}.50' &= 9.81839 \\ \log \sin 15^{\circ}.19' &= 9.42186 & \log \cos 15^{\circ}.24' &= 9.98412 \\ \log \sin 34^{\circ}.1' &= 9.74774\end{aligned}$$

15. Explain fully the method of correcting a longitude by an observed occultation of a star by the Moon; and show that such observations may also be used for correcting the errors of the Lunar tables.

16. Enumerate the elements of a planet's orbit.

Find the position of the line of nodes by observations of the planet near the node.

What observations are necessary for determining the other elements?

17. What is meant by the equation of the centre? When is it a maximum, and what is its greatest value? Given that the greatest equation of the centre is  $1^{\circ}.30'$ , find the eccentricity of the orbit.

18. Find the time of the year when a given star rises heliacally; and show how to determine the interval between the heliacal setting and rising of the same star. Do these

phenomena recur on the same day in different years at the same place?

19. If on a given day the difference of right ascension of the Sun and Moon at noon be  $T$ , what will be the interval between their transits on the succeeding day, their daily motions in right ascension being given?

20. Construct an horizontal dial for a given latitude, and determine the position of the last hour line.

21. In a solar eclipse determine the places on the Earth's surface where the beginning or end of the eclipse will be seen in the horizon.

22. Explain Mercator's projection of the sphere, and find the length of an arc of the Meridian on his projection, supposing the Earth to be spherical.

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## NEWTON AND DYNAMICS.

TRINITY COLLEGE. *May*, 1843.

[4 hours.]

1. How is accelerating force measured? What is the measure of the accelerating force of gravity at the distance of the Moon, the unit of time being one minute and of space one foot? What are the causes of the variations of the intensity of the force of gravity at different points on the surface of the Earth? What diminution of it is due to the centrifugal force at the equator?

2. If a body fall in a straight line towards a centre of attractive force varying as the distance, show that the time of reaching the centre is independent of the initial distance.

3. A body is projected vertically downwards in a medium of which the resistance varies as the square of the velocity; show that there is a terminal velocity which it tends to acquire but which it never attains.

4. If  $v$  be the velocity at a distance  $r$  in an elliptic orbit of which the semi-major axis is  $a$ , prove that

$$v^2 = \frac{2\mu}{r} - \frac{\mu}{a}.$$

What are the dimensions of  $\mu$ ?

5. Show that the orbit of the Moon is always concave to the Sun. Does the same proposition hold for Jupiter's satellites?

6. If a body under the action of a central force, varying inversely as the square of the distance, be projected with a velocity  $v$  in a direction inclined at an angle of  $45^\circ$  to the distance show that, if  $v_1$  be the velocity acquired in falling from an infinite distance to the point of projection, the angle ( $\omega$ ) between the line of apsides and the distance is given by the equation

$$\tan \omega = \frac{v^2}{v_1^2 - v^2}.$$

7. Apply Newton's method of finding the angle between the apsides in an orbit nearly circular to the case of a conical pendulum, the deviation of its path from a plane being neglected.

Within what limits can the angle vary?

8. If  $S$  and  $P$  be two bodies attracting each other with a force varying inversely as the square of the distance, show that the major-axis of the relative orbit of  $P$  round  $S$  in motion is to the major-axis of the orbit in which  $P$  would revolve round  $S$  at rest in the same periodic time as the cube root of  $S$  to the cube root of  $S + P$ .

9. When a planet is acted on by a disturbing force directed to the Sun, the eccentricity of the orbit is diminished or increased as the planet is moving from perihelion to aphelion, or from aphelion to perihelion.

10. Calculate approximately the radial and tangential disturbing forces of the Sun on the Moon, the orbit of the latter being supposed to be circular and in the plane of the ecliptic.

Show that the mean radial disturbing force is ablatitious.

11. If  $\delta\theta$  be the Moon's inequality in longitude arising from a central disturbing force  $\delta\mu$ , show that

$$\delta\theta = 2 \int d\theta \frac{\delta\mu}{\mu}.$$

$\mu$  being the absolute central force. Apply this equation to determine the expression for the *annual equation*.

12. Prove that, under the action of the Sun's disturbing force, the line of nodes of the Moon's orbit constantly regresses unless it be in the line of syzygies.

13. Find the motion of the line of nodes of the Moon's orbit during one revolution of the Moon.

14. Find the attraction of a homogeneous sphere on a point within it, the force of attraction varying inversely as the square of the distance.

15. When the force varies inversely as the square of the distance, find the attraction of a homogeneous oblate spheroid of revolution on a particle placed at its pole.

16. Assuming the expression for the height of the tide to be

$$H = h' \sin^2 \delta' \cos 2(\theta' - \lambda') + h \sin^2 \delta \cos 2(\theta - \lambda),$$
 compare the retardation of the tides at the times of the Moon's syzygy and quadrature.

What is meant by the "establishment" of a port?

17. Show that, when a pendulum is acted on by a disturbing force through a small space, the time of oscillation is unaltered, if the force be applied when the pendulum is at its lowest point.

18. If from two separate causes a body tend to turn with given angular velocities round two axes inclined to each other, find the axis round which it will actually turn and the angular velocity of rotation.

When the two axes are parallel, and the rotations in opposite directions, what is the result?

19. Explain the physical causes of precession and nutation.

Does the Earth's axis of rotation remain fixed with reference to the Earth?

20. Show that when a couple communicates a motion of rotation to a solid body, the instantaneous axis of rotation can never coincide with the axis of the couple, unless the couple be perpendicular to one of the principal axes.

## PROBLEMS.

TRINITY COLLEGE. *June, 1843.*

[4 hours.]

1. In the base of the angle of a triangle find the point from which lines drawn parallel to the sides of the triangle, and limited by them, are equal.

2. In a triangle  $ABC$  let  $AD$  bisecting the angle  $A$  meet  $BC$  in  $D$ : from  $O$  the centre of the inscribed circle draw  $OE$  perpendicular to  $BC$ ; then is the angle  $BOE$  equal to the angle  $DOC$ .

3. Show that a complex fraction of the form  $\frac{\frac{a}{b}}{\frac{c}{d}}$ , in which  

$$\vdots$$

there are  $n$  numerators and denominators, admits of  $2^{n-1}$  meanings.

4. Prove that the difference between the fifth power of any number and the number itself is divisible by 30.

5. If  $r, p_1, p_2$ , be parallel radii drawn through the centre and foci of an ellipse, show that  $\frac{r}{a}$  is a mean proportional between  $\frac{p_1}{b}$  and  $\frac{p_2}{b}$ ,  $a$  and  $b$  being the semi-axes major and minor.

6. A series of circles touching each other at one point are cut by a fixed circle: show that the intersections of the pairs of tangents to the latter at the points where it is cut by each of the other circles lie in a straight line.

7. At a game of billiards  $A$  can give  $B$   $x$  points,  $B$  can give  $C$   $y$  points: how many points can  $A$  give  $C$ ?

8. A rough beam of indefinite length is supported at an angle  $\alpha$  to the horizon between two pins, one on the upper, the other on the under side: find the position of its centre of gravity.

9. Find the horizontal force which, applied at the upper end of a rod of which the lower end rests on a rough horizontal plane, will sustain it at a given inclination to the vertical. Show that the problem is impossible when the tangent of the inclination of the rod to the vertical is less than the coefficient of friction.

10. If  $\alpha$  be the direction of projection of a body which is to pass through two points of which the horizontal distances are  $a, a'$  and elevations from the point of projection  $\theta, \theta'$ , prove that  $\tan \alpha = \frac{a' \tan \theta - a \tan \theta'}{a' - a}$ .

Find also the velocity of projection.

11. In a parabola of which the plane is vertical, and axis horizontal, find the normal down which a body will slide from the curve to the axis in the shortest time.

12. If the equation to a curve be put under the form  $u_n + u_{n-1} + u_{n-2} + \&c. + u_0 = 0$ , where  $u_r$  means the sum of the homogeneous terms of  $r$  dimensions, show that the equations to the asymptotes will be found by eliminating  $x$  and  $y$  from

$$x' \frac{du_n}{dx} + y' \frac{du_n}{dy} + u_{n-1} = 0$$

by means of the relations between them given by  $u_n = 0$ .

If there be parallel asymptotes what modification must be made?

13. Find the locus of the ultimate intersections of a series of circles of which the centres are in a given parabola, while their circumferences all pass through the focus.

14. Prove that the centre of the stereographic projection of a small circle of a sphere is the stereographic projection of the vertex of the cone which touches the sphere in that small circle.

15. Show that a ray of light, after passing through a

prism at the angle of least deviation, may be achromatized by a prism of the *same* substance, on the first surface of which it falls perpendicularly, if

$$\tan \varepsilon = 2 \frac{\tan \alpha}{\mu},$$

$\varepsilon$  being the refracting angle of the second prism, and  $\alpha$  the angle between the prisms.

16. A straight rod rests with one end on a perfectly rough horizontal plane, while the other is suspended by a string attached to a fixed point: when the system is slightly displaced from its position of equilibrium find the time of a small oscillation.

17. If the vertex of a cone enveloping a sphere move along a straight line, the plane of contact passes always through a straight line perpendicular to the former.

18. A sphere touches a circle of equal radius in the centre: find the equation to the surface generated by the motion of a straight line, which, always remaining parallel to a fixed plane, touches the sphere and passes through the circumference of the circle.

19. Find the loci of the singular points in the surface of which the equation is

$$(x^3 - 2az)^3 (a^3 - x^3) - y^2 x^4 = 0.$$

20. If through the diameter of the base of a right cone two planes be drawn parallel to the edges of the cone, the volume of the part of the cone included between them is  $\frac{2}{3}a^3h$ ,  $a$  being the radius of the base, and  $h$  the height of the cone.

21. A beam is supported symmetrically on two props: find where they must be placed in order that when one of them is removed the instantaneous pressure on the other may be the same as the previous statical pressure.

22. A right cylinder standing with its circular end on a rough table is tilted upon its edge and allowed to fall back again: find its form that it may not tilt over again on the opposite side.

23. Integrate the equations:

$$(1) \quad 1 + \left(\frac{dy}{dx}\right)^2 + 2y \frac{d^2y}{dx^2} = 0.$$

$$(2) \quad \frac{d}{dx} \left\{ (1-x^2) \frac{dz}{dx} \right\} - \frac{a^2}{1-x^2} \frac{d^2z}{dy^2} = 0.$$

$$(3) \quad \Delta^2 u_{s-1} + \frac{2}{x} \Delta u_s - n^2 u_{s-1} = 0.$$

$$(4) \quad \varphi(nx) - a\varphi(x) = \log x.$$

24. Assuming the coefficients of the vibration of a refracted ray polarized in and perpendicular to the plane of incidence to be

$$\frac{2 \sin i' \cos i}{\sin(i' + i)} \text{ and } \frac{\cos i}{\cos i'} \left\{ 1 + \frac{\tan(i' - i)}{\tan(i' + i)} \right\};$$

find the plane of polarization of the refracted ray when the incident ray is polarized in a plane inclined at an angle  $\alpha$  to the plane of incidence.

### MISCELLANEOUS QUESTIONS.

TRINITY COLLEGE. *June, 1843.*

*Four Hours.*

1. THE opposite angles of a quadrilateral figure inscribed in a circle are together equal to two right angles.

2. If there be any number of equal ratios

$$a : b = a_1 : b_1 = a_2 : b_2, \text{ \&c.,}$$

each of them is equal to

$$\{a^2 + a_1^2 + a_2^2 + \text{\&c.}\}^{\frac{1}{2}} : \{b^2 + b_1^2 + b_2^2 + \text{\&c.}\}^{\frac{1}{2}}.$$

3. Show that the number of combinations of  $n$  things taken 1 and 1, 2 and 2, ...  $n$  and  $n$  together, when  $p$  are alike of one sort,  $q$  of another,  $r$  of a third, &c., is equal to  $(1+p)(1+q)(1+r)\dots$

4. If  $\frac{p_{n-1}}{q_{n-1}}, \frac{p^n}{q^n}$  be two successive convergents of a continued fraction, prove that

$$p_n q_{n-1} - p_{n-1} q_n = (-1)^n.$$

5. Show how to pass from one system of logarithms to



another. What is the advantage of Briggs' system? What is meant by the modulus of a system of logarithms?

6. Prove the formula

$$\sin(60^\circ + A) = \sin(60^\circ - A) + \sin A,$$

and explain its use in the construction of a table of sines.

7. Prove the theorem

$$\theta = \tan \theta - \frac{1}{3}(\tan \theta)^3 + \frac{1}{5}(\tan \theta)^5 - \&c.$$

and show from your demonstration that it is true only when  $\theta$  lies between 0 and  $\frac{1}{2}\pi$ .

8. Show that the sum of the angles of every spherical triangle is greater than two and less than six right angles.

9. In any spherical triangle prove that

$$\tan \frac{1}{2}(A+B) = \frac{\cos \frac{1}{2}(a-b)}{\cos \frac{1}{2}(a+b)} \cot \frac{1}{2}C.$$

What is the corresponding theorem for a plane triangle?

10. Find the number of faces, solid angles, and edges in the regular dodecahedron and icosahedron.

11. Prove that in the ellipse the tangent makes equal angles with the focal distances at the point of contact.

12. Show that when a conic section is referred to the focus as the origin of rectangular co-ordinates, the radius vector is a rational and integral function of the co-ordinates of its extremity. Does any other point possess this property?

13. Apply the method of divisors to determine the commensurable roots of the equation

$$x^4 + 4x^3 - 13x^2 - 4x + 12 = 0.$$

14. Having given the equations to two straight lines in space, find the condition that they may intersect and the equation to the plane in which they lie.

15. Show that the hyperbolic paraboloid may be generated by the motion of a straight line, which rests constantly on two fixed straight lines while it remains parallel to a given plane.

16. Prove that the line of contact of a surface of the second degree with a circumscribing cone is a plane curve,

and find the equation to the plane in which it lies when the co-ordinates of the vertex of the cone are given.

17. If  $u = 0$  be the equation to a curve cleared of radicals, what is the nature of the point for which

$$\frac{du}{dx} = 0, \quad \frac{du}{dy} = 0, \quad \frac{d^2u}{dx^2} \cdot \frac{d^2u}{dy^2} - \left( \frac{d^2u}{dx dy} \right)^2 = 0?$$

How is a *cusp* to be distinguished?

18. Explain how a machine may change its place by the effect of some action among its parts.

In a railway locomotive find the force required to overcome a given resistance.

19. Find  $\Delta \tan \theta$ , and  $\Delta \cot 2\theta$ , and show that

$$x'' = \frac{\Delta^2 0''}{1} x + \frac{\Delta^3 0''}{1 \cdot 2} x(x-1) + \frac{\Delta^4 0''}{1 \cdot 2 \cdot 3} x(x-1)(x-2) + \&c.$$

20. Apply D'Alembert's principle to determine the motion of a cylinder rolling down a rough inclined plane.

21. Having given the moments of inertia of a body with respect to the three principal axes, find that round any axis, and show that it is always greater than one and less than another of the principal moments.

22. A circular area revolves uniformly round an axis passing obliquely through its centre: find the strain on the axis.

23. Prove the principle of the "Conservation of Areas." What is the physical fact of which it is the expression?

24. Apply the method of least squares to determine the most advantageous values of  $x$  and  $y$  from the conditions

$$\begin{aligned} 3x - 41y - 10 &= 0, \\ 2x + 26y + 1 &= 0, \\ 14x + 60y + 21 &= 0. \end{aligned}$$

## MATHEMATICAL QUESTIONS.

TRINITY COLLEGE. *May, 1843.**Four Hours.*

(To be answered by those only who send in no answers to the last paper.)

1. UPON the same base, and on the same side of it, there cannot be two triangles that have their sides which are terminated in one extremity of the base equal to each other, and likewise those which are terminated in the other.

2. If the sides of a triangle be produced, the exterior angle is equal to the two interior and opposite angles; and the three interior angles of every triangle are equal to two right angles.

3. Divide a given straight line into two such parts, that the rectangle contained by the whole and one of the parts shall be equal to the square of the other part.

4. The angle at the centre of a circle is double of the angle at the circumference, upon the same base, that is, upon the same part of the circumference.

5. In a circle, the angle in a semicircle is a right angle; but the angle in a segment greater than a semicircle is less than a right angle: and the angle in a segment less than a semicircle is greater than a right angle.

6. If a straight line be drawn parallel to one of the sides of a triangle, it will cut the other sides, or these produced, proportionally; and if the sides, or these produced, be cut proportionally, the straight line which joins the points of section will be parallel to the remaining side of the triangle.

7. Add together  $\frac{2}{3}$  of  $\frac{1}{2}$ ,  $\frac{1}{3}$  of  $\frac{3}{4}$ , and  $\frac{1}{16}$ ; reduce the result to its lowest terms.

8. Find  $\frac{3}{4}$  of £237. 10s., and find how much it differs from  $\frac{1}{10}$  of the same sum.

9. Extract the square root of 2.71828. Multiply .015 by .00135, and divide the result by .025.

10. The income tax is 7d. in the pound. Find the income which will yield a tax of £950. 10s.

11. Find the interest on £543. 15s. for  $2\frac{1}{2}$  years at  $3\frac{1}{2}$  per cent. per annum.

12. Determine the discount on £250. 10s. due 3 years hence, allowing 4 per cent. per annum.

13. Find the product of  $a^2 - ab + b^2$  and  $a^3 + ab + b^3$ , and divide  $x^7 + y^7$  by  $x + y$ .

14. Reduce to their simplest forms :

$$(1) \frac{a^3}{(a+b)^3} - \frac{ab}{(a+b)^3} + \frac{b}{a+b},$$

$$(2) \frac{3}{4(1-x)^3} + \frac{3}{8(1-x)} + \frac{1}{8(1+x)} - \frac{1-x}{4(1+x^2)}.$$

15. Give the algebraical and geometrical definitions of proportion, and deduce the second from the first.

16. Prove that if  $a : b :: c : d$  then  $a + b : b :: c + d : d$ .

17. Simplify the expression  $\left\{ \sqrt{ab^3} \cdot \sqrt[3]{a^2 b^3} \cdot \sqrt[4]{a^3 b^4} \right\}^{12}$ .

18. Give a definition of force, and state how it is measured in Statics.

19. If two weights acting perpendicularly on a straight lever on opposite sides of the fulcrum balance each other, they are inversely as their distances from the fulcrum.

20. Four weights, 3, 5, 7, 9, are disposed at equal distances along a straight lever ; find the position of the fulcrum when there is equilibrium.

21. If three forces, represented in magnitude and direction by the sides of a triangle, act on a point, they will keep it at rest.

22. There will be equilibrium upon the wheel and axle

when the power is to the weight as the radius of the axle to the radius of the wheel.

23. Define the centre of gravity, and find it in the case of a triangle.

24. Explain the *Hydrostatic paradox*.

25. Define specific gravity, and show how the specific gravity of a substance may be found by means of the hydrostatic balance.



### BUTLER'S ANALOGY.

TRINITY COLLEGE. *June, 1843,*

*Two Hours.*

1. EXPLAIN the nature of probable evidence, and show that it may form ground of moral obligation.

2. Show that the destruction of the living being cannot be inferred from the destruction of the organized matter with which it is connected.

3. Show that the natural order of things in this world is strictly a government.

4. How does Butler argue from the tendencies of virtue that the principle of this government is the Rule of Right?

5. Show that the opinion of the necessity of human actions cannot furnish an argument against the moral government of the world.

6. Such a character and such qualifications are necessary for a mature state of life in the present world as Nature does in no wise bestow, but has put it upon us in great part to acquire. Illustrate this, and point out the analogy with regard to the future world.

7. Point out the distinction between moral and positive duties, and exemplify them by reference to the duties which the reception of Christianity involves.

8. Show that the analogy of the existing order of things can furnish no argument against a miraculous interruption of that order.

9. Answer the objection brought against Christianity that it supposes an unnecessary intricacy of means in securing the salvation of man.

10. Exemplify the mediatorial character which pervades the system of our natural life ; and remove the objection to the atonement, that it represents God as being indifferent whether he punishes the innocent or the guilty.

11. Answer the objection which is grounded on a supposed deficiency in the proof of Revelation.



## PALEY'S EVIDENCES OF CHRISTIANITY.

TRINITY COLLEGE. *June, 1843.*

*Two Hours.*

1. STATE the grounds of Hume's objection to the credibility of miracles ; and sketch the plan of Paley's argument in this work. What species of evidence does it leave untouched ?

2. When is the narrative of a fact contrary to experience ? Show that Hume has misapplied the term.

3. State distinctly what you understand by the term miraculous, and what you conceive to be the end which the miraculous agency of our Lord was designed to serve in the propagation of Christianity. How do you account for the little mention which is made of miracles by its first teachers ?

4. Show that the story in attestation of which the first teachers of Christianity suffered is the same with that which we now have.

5. In considering the evidence for alleged miracles other than the Christian, what species does Paley lay out of the case ? Give instances.

6. What is Paley's argument from prophecy? Show the different relation in which we stand to this branch of evidence from that in which the persons to whom Christianity was first presented were placed.

7. What does Paley mean by the morality of the Gospel? exemplify.

8. Describe the rise and progress of the religion of Mahomet, as compared with that of Christ, and enumerate the countries in which Mahomedanism is the prevailing religion at this day.

## ACTS OF THE APOSTLES.

TRINITY COLLEGE. *June, 1843.*

### *Four Hours.*

1. How is the writer of this book ascertained to have been St. Luke? Cite the passages in the Acts, and in the Epistles of St. Paul, from which his personal history has been deduced. What objection is drawn from his writings to the opinion of Origen and others that he was one of the seventy disciples? What are the grounds on which he is supposed to have been a Jew? Is the name Λούκας a Hebrew name? Mention others of similar formation in the New Testament.

2. Give very briefly an outline of the history contained in the Acts. Over what period of time does it extend? What are the chronological marks it contains for fixing the date of the several events recorded, and of its own composition?

Does the title correctly describe the work? What do you conceive to have been the design of the author in its construction? What is its peculiar value as a portion of sacred history? What reasons can be assigned for the rejection of the Acts by the Encratites, and by the Manicheans? Mention any other "Acts" which appeared in the course of the first three centuries. What was the design of their composition?

3. State the peculiarities of style observable in the language of this book, compared (1) with that of the remaining books of the New Testament; (2) with classical Greek; and explain their origin. Compare the style of the speeches of St. Peter on the day of Pentecost, St. Stephen, and St. Paul before the Athenians, with reference to their adaptation to the audience to which they were addressed. Show that the Greek language was in general use at Rome and in Judæa at the introduction of Christianity.

4. Cap. ii. 5, 6. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες ἐλλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν.

What circumstance had brought together so many Jews at this time? What is the origin of the words Πεντηκοστή, Πάσχα? What etymology is given of the latter by Justin Martyr? State the three great Jewish festivals, with the time and the object of their celebration. Is there mention of any beside these in the New Testament? Show by quotations from heathen authors that the Jews at this period were to be found in all parts of the Roman empire.

Ὅ γὰρ οὗτοι μεθίσουσιν, ἐστὶ γὰρ ὥρα τρίτη τῆς ἡμέρας. What time is meant? and what is the force of the Apostle's reason? Explain the Jewish and Roman modes of dividing the day.

5. Cap. iii. 9-11. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὥραίᾳ πύλῃ τοῦ ἱεροῦ. καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κράτουντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἑκαταμβοί.

What was the origin of the temple? What gave it its great importance in the eyes of the Jews? Give a brief history of the building, and a description of it as it then existed. Were there other temples which claimed the same veneration as that at Jerusalem? Explain the importance of its destruction as a step in the development of Christianity.



At what period was the term 'templum' commonly applied to the places of worship used by Christians? Is 'fanum' ever used in the same sense? What is meant by 'domus divina,' 'domus ecclesiæ,' 'dominicum'?

What is the origin of the term 'basilica,' as applied to places of Christian worship in the fourth century?

6. Cap. iv. 1, 2. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν.

Explain the position and duties of the following:—ἱερεῖς, στρατηγὸς τοῦ ἱεροῦ, ἀρχιερεῖς, οἱ ἐκ γένους ἀρχιερατικοῦ, γραμματεῖς, πρεσβύτεροι, ἀρχόντες τῶν Ἰουδαίων. What is the origin of the terms bishop, priest, clergy, church?

Give a brief account of the origin of the Sadducees and their peculiar tenets.

7. Cap. xi. 26. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὅχλον ἱκανόν, χρηματίζειν τε πρῶτοι ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

By what names are they mentioned in other parts of this book?

Explain the following passage of Justin Martyr: ὅσον τε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος, χρηστέτατοι ὑπαρχομεν.

Explain also the names Pisciculi, Biothanati, Sibyllistæ, Parabolarii, as applied to the early Christians by themselves or their enemies.

Where was the Antioch mentioned in this passage? By whom was it founded? What religious establishment of the heathen contributed to increase the luxury of its inhabitants? What Christian writer gives us by his sermons an insight into their habits?

8. Cap. xii. 1-4. Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. Καὶ ἰδὼν ὅτι ἀρεστὸν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις

στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

What Herod was this? Give an account of the family, citing the passages in the New Testament in which the members of it are mentioned.

What other James appears in the Scripture narrative? What is known of his history? To which of the two is the Epistle of James to be ascribed?

9. Give an account of St. Paul, drawn from his own writings. Assign the dates of the following Epistles, mentioning the circumstances of the parties to which they were addressed, and the place from which they were sent: (1) the Epistle to the Romans; (2) to the Ephesians; (3) the 2d Epistle to Timothy.

What is the nature of the *Horæ Paulinæ* of Paley? Show that the Epistle to the Galatians was written without communication with the Acts of the Apostles, and that it confirms the truth of many facts contained in it.

10. Cap. xvii. 18—21. Τινὲς δὲ τῶν Ἑπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῶν καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. Ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γινῶναι, τίς ἡ καινὴ αὐτῇ ὑπὸ σοῦ λαλουμένη διδασχὴ; Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.

State the peculiar features of the two systems of philosophy mentioned in this passage, which would indispose their followers to receive Christianity. Did the doctrines of Christianity meet with the same opposition from the followers of Plato? What deity is supposed to have been intended by the term *ἀγνώστος θεός*?

Διονύσιος Ἀρειοπαγίτης. What was the nature of the court of which Dionysius was a member? What is known of his subsequent history? Are the writings which bear his name genuine?

11. Γαλλίῳνες δὲ ἀνθυπατεύοντες τῆς Ἀχαΐας. Give the corresponding term in Latin. What was the distinction at this time maintained between different provinces as to the appointment of the governor and his title? Show from contemporary history the accuracy of St. Luke in the phrase which he has used in this passage. With what prominent character in Roman history is Gallio supposed to have been connected? How do you explain his refusal to interfere in this case? Mention the different emperors under whose reign the most remarkable persecutions of the church took place. Explain the terms *traditores*, *lapsi*, *libelli pacis*.

12. Cap. xix. 30. 31. Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

Who were these Ἀσιαρχοί? What was the position of the person who is called γραμματεὺς? Explain the following passages in his address: τὴν Ἐφεσίων πόλιν νεωκώρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς, καὶ ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν ἐγκαλεῖσθωσαν ἀλλήλοις. Accentuate ἀγοραῖοι.

13. Cap. xxi. 19-21. Καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὡς ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς ὁριακῆς αὐτοῦ. Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον εἰπόν τε αὐτῷ, Θεωρεῖς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν ὁδοῦσθεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη παντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσι περιπατεῖν.

Explain this accusation by reference to the Epistles of St. Paul.

Into what countries is St. Paul supposed by the early Fathers to have introduced the gospel, beside those mentioned by St. Luke in the Acts? Enumerate the ancient churches which claimed an Apostle as their founder.

To what origin do you trace the Church of England? and whence do we derive the divisions of province, diocese, parish? What other grand division do we find in other churches?

Translate into ENGLISH and into LATIN :

14. Cap. xxvii. 9-17. Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος, λέγων αὐτοῖς, "Ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρίως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Ἄνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ἀκχεῖθεν, εἰπὼς δύναιντο καταντήσαντες εἰς Φοῖνικα παραχειμαῖσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χώρον. Ὑποπνεύσαντος δὲ νότου, ὀξάντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἐβάλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος Εὐροκλύδων. Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδύοντες ἐφερόμεθα. Νησίον δὲ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύσας τὸ πλοῖον φοβεύμενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες το σκεῦος, οὕτως ἐφέροντο.

15. Trace the course of the voyage described above on a map, and point out the situation of the following places : Ptolemais, Sebaste, Cæsarea Philippi, Turris Stratonis ; mentioning any variations through which these names have passed in ancient or modern times.

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HEROD. CLIO.

TRINITY COLLEGE. *June, 1843.*

*Two Hours.*

TRANSLATE :

ΤΟΥΤΟΝ τὸν Ἀρίονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περίανδρῳ, ἐπιθυμῆσαι πλωῖσαι ἐς Ἰταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μεγάλα, θελῆσαι ὑπίσω ἐς Κόρινθον ἀπικεῖσθαι. δρᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα

δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίονα ἐκβαλόντας, ἔχειν τὰ χρήματα. τὸν δὲ, συνέντα τοῦτο, λίσσεσθαι, χρήματα μὲν προίέντα σφι, ψυχὴν δὲ παραιτεόμενον. οὐκ ἔστι δὲ πείθειν αὐτὸν τοῦτοισι· ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν ταχίστην. ἀπειληθέντα δὲ τὸν Ἀρίονα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιϊδέειν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι ἐδωλίοισι, αἰεῖσαι· αἰείσας δὲ, ὑπεδέκετο ἐωυτὸν κατεργάσασθαι. καὶ τοῖσι ἐσελθεῖν γὰρ ἠδονήν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νέα. τὸν δὲ, ἐνδύντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἐδωλίοισι, διεξελθεῖν νόμον τὸν ᾠρίον, τελευτώντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἐωυτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον· τὸν δὲ, δελφίνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον. ἀποβάντα δὲ αὐτὸν χωρεῖν ἐς Κόρινθον σὺν τῇ σκευῇ, καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός.

ΤΕΤΕΙΧΙΣΤΟ μὲν νυν ἡ Βαβυλῶν τρόπῳ τοιῷδε. ἔστι δὲ δύο φάρσες τῆς πόλιος. τὸ γὰρ μέσον αὐτῆς ποταμὸς διείργει, τῷ οὐνομά ἐστι Εὐφρήτης· ῥέει δὲ ἐξ Ἀρμενίων, ἐὼν μέγας, καὶ βαθύς, καὶ ταχύς· ἔξλει δὲ οὗτος ἐς τὴν Ἐρυθρὴν θάλασσαν· τὸ ὦν δὴ τεῖχος ἐκότερον τοὺς ἀγκῶνας ἐς τὸν ποταμὸν ἐλθλαται. τὸ δὲ ἀπὸ τούτου, αἱ ἐπικαμπαὶ παρὰ χεῖλος ἐκότερον τοῦ ποταμοῦ, αἰμασίῃ πλίνδων ὀπτέων παρατείνει· τὸ δὲ ἄστυ αὐτὸ ἐδὸν πλῆρες οἰκίεων τριπόρων τε καὶ τετροπόρων, κατατέμνηται τὰς δόους ἰθείας, τὰς τε ἄλλας, καὶ τὰς ἐπικαρίας τὰς ἐπὶ τὸν ποταμὸν ἐχούσας. κατὰ δὲ ὦν ἐκάστην δὸν ἐν τῇ αἰμασίῃ τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπῆσαν, ὅσαι περ αἱ λαῦραι, τοσαῦται ἀριθμόν. ἦσαν δὲ καὶ αὗται χάλκραι, φέρουσαι καὶ αὐταὶ ἐς αὐτὸν τὸν ποταμὸν.

## VIRGIL'S GEORGICS.

TRINITY COLLEGE. *May*, 1843.*Two Hours.*

## TRANSLATE :

PRIMUS equi labor est animos atque arma videre  
 Bellantum, lituosque pati, tractuque gementem  
 Ferre rotam, et stabulo frenos audire sonantes ;  
 Tum magis atque magis blandis gaudere magistri  
 Laudibus, et plausæ sonitum cervicis amare.  
 Atque hæc jam primo, depulsus ab ubere matris,  
 Audeat, inque vicem det mollibus ora capistris  
 Invalidus, etiamque tremens, etiam inscius ævi.  
 At tribus exactis, ubi quarta accesserit æstas,  
 Carpere mox gyrum incipiat, gradibusque sonare  
 Compositis, sinuetque alterna volumina crurum,  
 Sitque laboranti similis ; tum cursibus auras,  
 Tum vocet, ac, per aperta volans, ceu liber habenis,  
 Æquora, vix summa vestigia ponat arena :  
 Qualis Hyperboreis aquilo quum densus ab oris  
 Incubuit, Scythiæque hiemes atque arida differt  
 Nubila : tum segetes altæ campique natantes  
 Lenibus horrescunt flabris, summæque sonorem  
 Dant silvæ, longique urgent ad litora fluctus ;  
 Ille volat, simul arva fuga simul æquora verrens.

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 Est specus ingens

Exesi latere in montis, quo plurima vento  
 Cogitur inque sinus scindit sese unda reductos,  
 Deprensus olim statio tutissima nautis ;  
 Intus se vasti Proteus tegit objice saxi,  
 Hic juvenem in latebris aversum a lumine Nympha  
 Collocat ; ipsa procul nebulis obscura resistit.

Jam rapidus torrens sitientes Sirius Indos  
 Ardebat; cœlo et medium Sol igneus orbem  
 Hauserat; arebant herbæ, et cava flumina siccis  
 Faucibus ad limum radii tepefacta coquebant;  
 Quum Proteus consueta petens e fluctibus antra  
 Ibat: eum vasti circum gens humida ponti  
 Exultans rorem late dispersit amarum.  
 Sternunt se somno diversæ in litore phocæ:  
 Ipse, velut stabuli custos in montibus olim,  
 Vesper ubi e pastu vitulos ad tecta reducit,  
 Auditisque lupos acuunt balatibus agni,  
 Considit scopulo medius, numerumque recenset.  
 Cujus Aristæo quoniam est oblata facultas,  
 Vix defessa senem passus componere membra,  
 Cum clamore ruit magno, manicisque jacentem  
 Occupat. Ille suæ contra non immemor artis,  
 Omnia transformat sese in miracula rerum,  
 Ignemque, horribilemque feram, fluviumque liquentem.  
 Verum ubi nulla fugam reperit pellacia, victus  
 In sese redit, atque hominis tandem ore locutus:  
 Nam quis te, juvenum confidentissime, nostras  
 Jussit adire domus? quidve hinc petis? inquit. At ille:  
 Scis, Proteu, scis ipse; neque est te fallere quidquam;  
 Sed tu desine velle. Deum præcepta secuti,  
 Venimus hinc lapsis quæsitum oracula rebus.

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## ARISTOTLE'S ETHICS. BOOK II.

TRINITY COLLEGE. *June, 1843.*

*Five Hours.*

- I. 1. WHERE was the birthplace of Aristotle? Mention what you can of its history. What is related of its destruction and rebuilding in his time?
2. What were the chief cities in the neighbourhood, and how had they been first settled? Give a short account of the transactions of the Athenians and

Philip with respect to them, and show by what steps the Macedonian power advanced in those parts.

3. How was the family of Aristotle connected with Macedonia? Mention the names of the chief cities of Macedonia in his time, and describe by what nations or tribes it was surrounded.
  4. How old was Alexander at the time of Aristotle first becoming his tutor, and at the time of their parting? Who were his other preceptors, and what was their character?
  5. What is known of the literary character of Alexander? What works does Aristotle appear to have undertaken for him, and how is he recorded to have helped Aristotle in his pursuits?
  6. What was the cause of the apparent ill-will between them afterwards, and what foolish stories arose from it?
- II. 1. Mention the different places at which Aristotle past his life, and the causes which led him to each, and made him leave them. What stories were spread about his death?
2. From what has it been inferred, that his attention was early directed to physical subjects?
  3. What eminent men were at Athens at the time of his first stay there, and with which of them are there accounts of his having had any dealings, either friendly or otherwise?
  4. Where was Plato on Aristotle's first arrival at Athens, and for what purpose?
  5. What appear to have been Aristotle's proceedings, and works, on the subject of *Rhetoric*; and what is Cicero's account of his change of conduct about it?

III. 1. Translate :

Τῶν δ' ἱατρῶν οἱ χαρίεντες πολλὰ πραγματεύονται  
περὶ τὴν τοῦ σώματος γνῶσιν. θεωρητέον δὲ καὶ τῷ  
πολιτικῷ περὶ ψυχῆς, θεωρητέον δὲ τούτων χάριν, καὶ



ἐφ' ὅσον ἰκανῶς ἔχει πρὸς τὰ ζητούμενα· τὸ γὰρ ἐπὶ πλεῖον ἐξακριβοῦν ἐργωδέστερον ἴσως ἐστὶ τῶν προκειμένων. λέγεται δὲ περὶ αὐτῆς καὶ ἐν τοῖς ἐξωτερικοῖς λόγοις ἀρκούντως ἔνια, καὶ χρηστέον αὐτοῖς. οἷον τὸ μὲν ἄλογον αὐτῆς εἶναι, τὸ δὲ λόγον ἔχον. ταῦτα δὲ πότερον διώρισται καθάπερ τὰ τοῦ σώματος μόρια καὶ πᾶν τὸ μεριστόν, ἢ τῷ λόγῳ ὅσο ἐστὶν ἀχώριστα πεφυκότα καθάπερ ἐν τῇ περιφερείᾳ τὸ κυρτόν καὶ τὸ κοῖλον, οὐδὲν διαφέρει πρὸς τὸ παρόν.

2. What is the meaning of the word ἐξωτερικός, and why are some of the works of Aristotle so called? What is the name he uses for those that are otherwise? What were they called afterwards, and what became the common opinion on the subject of them?
3. Which works of Cicero are written, as he says, in the manner of Aristotle, and in what did he mean the likeness to consist? what is his description of that style?
4. What is the idea of Aristotle on the relation between Politics and Ethics? what works on politics and government did he write, and what is the character of the one which is extant?

IV. 1. Explain the philosophical terms ἀρχὴ and τέλος, and the ideas which led to their use.

2. Translate :

Ἐπεὶ οὖν ὁρῶμεν μεταβαλλούσας τὰς πράξεις καὶ οὐδέποτε τὰ αὐτὰ πράττομεν, εἰσὶ δὲ αἱ πράξεις γεγεννημέναι ἔκ τινων ἀρχῶν, δηλον ὅτι, ἐπειδὴ αἱ πράξεις μεταβάλλουσιν, καὶ αἱ ἀρχαὶ τῶν πράξεων, ἀπ' ὧν εἰσὶ, μεταβάλλουσιν, ὥσπερ ἔφαμεν παραβάλλοντες ἐπὶ τῶν ἐν γεωμετρίας.

What is the ἀρχὴ πράξεως, and what are the geometrical ἀρχαὶ with which it is compared?

3. Translate : 'Sequitur illa divisio, ut bonorum alia sint ad illud ultimum pertinentia, (sic enim appello, quæ τελικά dicuntur: nam hoc ipsum instituamus, ut placuit, pluribus verbis dicere, quod uno non

poterimus : ut res intelligatur) alia autem efficientia, quæ Græci ποιητικά, alia utrumque. De pertinentibus, nihil est bonum, præter actiones honestas : de efficientibus, nihil præter amicum.'

4. What is the teaching of Aristotle on the subject of this τέλος τῶν πρακτῶν, and how does it differ from that of the Stoics afterwards? Compare the Peripatetic doctrine in respect of τὸ καλόν, and τὸ αγαθόν, with that of the Stoics, and show in what manner different systems may be built on the principle, 'Ita finis bonorum existit, secundum naturam vivere.' What are the opinions maintained by Cicero's speakers about the agreement of these sects with each other?

5. Translate :

Ἔστι δὲ καὶ ὁ βίος τῶν καλῶν καὶ ἀγαθῶν καθ' αὐτὸν ἡδύς. Οὐδὲν γὰρ προσδεῖται τῆς ἡδονῆς ὁ βίος αὐτῶν ὥσπερ περιάπτου τινός, ἀλλ' ἔχει τὴν ἡδονὴν ἐν ἑαυτῷ. Φαίνεται δ' ὅμως καὶ τῶν ἐκτὸς ἀγαθῶν προσδεομένη ἡ εὐδαιμονία, καθάπερ εἴπομεν. ἀδύνατον γὰρ ἢ οὐ βῆδιν τὰ καλὰ πράττειν ἀχορήγητον ὄντα.

- V. 1. Give Aristotle's description of ἀρετή in this book : and translate the account of it in the Rhetoric :

Ἀρετὴ δ' ἐστὶ μὲν δύναμις, ὥς δοκεῖ, ποριστικὴ ἀγαθῶν καὶ φυλακτικὴ, καὶ δύναμις εὐεργετικὴ πολλῶν καὶ μεγάλων, καὶ παντῶν περὶ πάντα.

What is the precise meaning of δύναμις, and the reasoning of Aristotle in this book to show that ἀρετή is not a δύναμις?

2. Mention any theories of virtue which had been given by philosophers before Aristotle, and show the resemblance or difference between his idea of virtue and that of Bishop Butler.

3. Translate :

Ῥητέον οὖν ὅτι πᾶσα ἀρετὴ, οὔ ἂν ᾗ ἀρετὴ, αὐτό τε εἶ ἔχον ἀποτελεῖ καὶ το ἔργον αὐτοῦ εὖ ἀποδίδωσιν, εἶον ἢ τοῦ ὀφθαλμοῦ ἀρετὴ τὸν τε ὀφθαλμὸν σπουδαῖον

ποιεῖ καὶ τὸ ἔργον αὐτοῦ· τῇ γὰρ τοῦ ὀφθαλμοῦ ἀρετῇ εὖ ὁρῶμεν. ὁμοίως ἡ τοῦ ἱπποῦ ἀρετὴ ἱππον τε σπουδαῖον ποιεῖ καὶ ἀγαθὸν δραμεῖν καὶ ἐνεγκεῖν τὸν ἐπιβάτην καὶ μεῖναι τοὺς πολεμίους. εἰ δὴ τοῦτ' ἐπὶ πάντων οὕτως ἔχει, καὶ ἡ τοῦ ἀνθρώπου ἀρετὴ εἴη ἂν ἕξις ἀφ' ἧς ἀγαθὸς ἀνθρώπος γίνεσθαι καὶ ἀφ' ἧς εὖ τὸ ἑαυτοῦ ἔργον ἀποδύσει. πῶς· δὲ τοῦτ' ἔσται, ἥδη μὲν εἰρήκαμεν, εἰ δὲ καὶ ὧδ' ἔσται φανερόν, ἐὰν θεωρήσωμεν ποία τίς ἐστὶν ἡ φύσις αὐτῆς. ἐν παντὶ δὴ συνεχεῖ καὶ διαίρεται ἔστι λαβεῖν τὸ μὲν πλεῖον τὸ δ' ἔλαττον τὸ δ' ἴσον, καὶ ταῦτα ἢ κατ' αὐτὸ τὸ πρᾶγμα ἢ πρὸς ἡμᾶς τὸ δ' ἴσον μέσον τι ὑπερβολῆς καὶ ἐλλείψεως.

Διὸ κατὰ μὲν τὴν οὐσίαν καὶ τὸν λόγον τὸν εἶναι λέγοντα μεσότης ἐστὶν ἡ ἀρετὴ, κατὰ δὲ τὸ ἄριστον καὶ τὸ εὖ ἀκρότης. οὐ πᾶσα δ' ἐπιδέχεται πρᾶξις οὐδὲ πᾶν πάθος τὴν μεσότητα· ἔνια γὰρ εὐθὺς ὠνόμασται συνειλημμένα μετὰ τῆς φαυλότητος, οἷον ἐπιχαιρεκακία ἀναισχυντία φθόνος, καὶ ἐπὶ τῶν πράξεων κλοπὴ ἀνδροφονία· πάντα γὰρ ταῦτα καὶ τὰ τοιαῦτα φέγγεται τῷ αὐτῷ φαῦλα εἶναι, ἀλλ' οὐχ αἱ ὑπερβολαὶ αὐτῶν οὐδ' αἱ ἐλλείψεις. οὐκ ἔστιν οὖν οὐδέποτε περὶ αὐτὰ κατορθοῦν, ἀλλ' αἰεὶ ἀμαρτάνειν.

4. What is the division of ἀρετὴ into two kinds with which this book begins? On what theory of the mental constitution does it rest, and what are Aristotle's reasonings about that theory?
5. Translate :

Ἔστω δὴ οἷς ἀληθεύει ὁ ψυχῇ τῷ καταφάναι ἢ ἀποφάναι, πέντε τὸν ἀριθμὸν· ταῦτα δ' ἐστὶ τέχνη, ἐπιστήμη, φρόνησις, σοφία, νοῦς· ὑπολήψει γὰρ καὶ δόξη ἐνδέχεται διαφύεσθαι.

Which of these may properly be called ἀρεταί? Explain the distinction between ἐπιστήμη and τέχνη, and translate :

Εἰ δὴ πᾶσα ἐπιστήμη οὕτω τὸ ἔργον εὖ ἐπιτελεῖ, πρὸς τὸ μέσον βλέπουσα καὶ εἰς τοῦτο ἀγούσα τὰ ἔργα (ὅθεν εἰώθασιν ἐπιλέγειν τοῖς εὖ ἔχουσιν ἔργοις ὅτι οὐτ' ἀφελεῖν ἐστὶν οὔτε προσθεῖναι, ὡς τῆς μὲν ὑπερβολῆς

καὶ τῆς ἐλλείψεως φθειρούσης τὸ εὖ, τῆς δὲ μεσότητος σωζούσης), οἱ δ' ἀγαθοὶ τεχνῶνται, ὡς λέγομεν, πρὸς τοῦτο βλεπόντες ἐργάζονται, ἡ δ' ἀρετὴ πάσης τέχνης ἀκριβεστέρα καὶ ἀμείνων ἐστίν, ὥσπερ καὶ ἡ φύσις, τοῦ μέσου ἂν εἴη στοχαστική.

### I. 1. Translate :

Δεῖ δὲ τοῦτο μὴ μόνον καθόλου λέγεσθαι, ἀλλὰ καὶ τοῖς καθ' ἕκαστα ἐφαρμόττειν· ἐν γὰρ τοῖς περὶ τὰς πράξεις λόγοις οἱ μὲν καθόλου κενώτεροι εἰσιν, οἱ δ' ἐπὶ μέρους ἀληθινώτεροι· περὶ γὰρ τὰ καθ' ἕκαστα αἱ πράξεις, ὅθεν δ' ἐπὶ τούτων συμφωνεῖν. ληπτέον οὖν ταῦτα ἐκ τῆς διαγραφῆς.

How is κενώτεροι otherwise read ?

2. Mention as many as you can of the ἀρεταὶ enumerated by Aristotle, with their corresponding vices on each side.

### 3. Translate :

Ἀνώνυμοι δὲ καὶ αἱ διαθέσεις, πλὴν ἡ τοῦ φιλοτίμου φιλοσιμία. ὅθεν ἐπιδιμάζονται οἱ ἄκροι τῆς μέσης χάρας. καὶ ἡμεῖς δὲ ἔστί μὲν ὅτε τὸν μέσον φιλότιμον καλοῦμεν ἔστι δ' ὅτε ἀφιλότιμον, καὶ ἔστιν ὅτε μὲν ἐπαινοῦμεν τὸν φιλότιμον ἔστι δ' ὅτε τὸν ἀφιλότιμον. διὰ τίνα δ' αἰτίαν τοῦτο ποιοῦμεν, ἐν τοῖς ἐξῆς ῥηθήσεται· νῦν δὲ περὶ τῶν λοιπῶν λέγωμεν κατὰ τὸν ὑφηγημένον τρόπον.

- II. 1. What is Aristotle's derivation of the word ἥθος, and the conclusion he draws from it? What is his derivation of δίκαιος, and the conclusion from that? Has any other derivation been given? What is his account of δικαιοσύνη and its two parts?

2. Give what account you can of the derivation and meaning of the words βωμολοχία, εὐτραπεία, νέμεσις, ἐπιχαιρεκακία, εἰρωνεία, ἀπειροκαλία, βαναυσία, θρασύδειλος, χαυνότης, φορτικὸς, ἐπιδειξιότης.

### 3. Translate :

Πειρατέον δ', ὥσπερ καὶ ἐπὶ τῶν ἄλλων, αὐτοῦς ὀνοματοποιεῖν σαφηνείας ἔνεκεν καὶ τοῦ εὐπαραχολουθήτου.

Which of the later sects was particularly famous for making new words? can you give any of their invention?

### VIII. Translate :

Διὸ δεῖ τὸν στοχαζόμενον τοῦ μέσου πρῶτον μὲν ἀποχωρεῖν τοῦ μᾶλλον ἐναντίου, καθάπερ καὶ ἡ Καλυψώ παραινεί τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε νῆα. τῶν γὰρ ἄκρων τὸ μὲν ἔστιν ἁμαρτωλότερον, τὸ δ' ἦττον· ἐπεὶ οὖν τοῦ μέσου τυχεῖν ἄκρως χαλεπὸν, κατὰ τὸν δευτέρον φασὶ πλοῦν τὰ ἐλάχιστα ληπτέον τῶν κακῶν· τοῦτο δ' ἔσται μάλιστα τοῦτον τὸν τρόπον ὃν λέγομεν. σκοπεῖν δὲ δεῖ πρὸς ἃ καὶ αὐτοὶ εὐκατάφοροί ἐσμεν. ἄλλοι γὰρ πρὸς ἄλλα πεφύκαμεν. τοῦτο δ' ἔσται γινώριμον ἐκ τῆς ἡδονῆς καὶ τῆς λύπης τῆς γινομένης περὶ ἡμᾶς. εἰς τοῦναντίον δ' ἑαυτοὺς ἀφέλκειν δεῖ· πολὺ γὰρ ἀπαγαγόντες τοῦ ἁμαρτάνειν εἰς τὸ μέσον ἤξομεν, ὅπερ οἱ τὰ διεστραμμένα τῶν ξύλων ὀρθουντες ποιοῦσιν, ἐν παντὶ δὲ μάλιστα φυλακτέον τὸ ἡδὺ καὶ τὴν ἡδονήν· οὐ γὰρ ἀδέκαστοι κρίνομεν αὐτήν. ὅπερ οὖν οἱ δημογέροντες ἐπαθόν πρὸς τὴν Ἑλένην, τοῦτο δεῖ παθεῖν καὶ ἡμᾶς πρὸς τὴν ἡδονήν, καὶ ἐν πᾶσι τὴν ἐκείνων ἐπιλέγειν φωνήν· οὕτω γὰρ αὐτὴν ἀποπεμπόμενοι ἦττον ἁμαρτησόμεθα· ταῦτ' οὖν ποιοῦντες, ὥς ἐν κεφαλῇ εἰπεῖν, μάλιστα δυνησόμεθα οὐ μέσου τυγχάνειν.

### IX. Translate into GREEK :

With respect to any final aim or end, the greater part of mankind live at hazard. They have no certain harbour in view, nor direct their course by any fixed star. But to him that knoweth not the port to which he is bound, no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright. It is not, however, the less true that there is a proper object to aim at; and if this object be meant by the term happiness (though I think that not the most appropriate term for a state, the perfection of which consists in the exclusion of all hap, that is, chance), I assert that there is such a thing as human happiness, as *summum bonum*, or ultimate good.

It is one main point of happiness, that he that is happy doth know and judge himself to be so. This being the peculiar good of a reasonable creature, it is to be enjoyed in a reasonable way. It is not as the dull resting of a stone, or any other natural body in its natural place ; but the knowledge and consideration of it is the fruition of it, the very relishing and tasting of its sweetness.

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### SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. 1844.

*Four Hours.*

[The Translations of the several passages to be folded separately and the name placed on the outside.]

TRANSLATE INTO ENGLISH PROSE :

1. Συμφέρονται δὲ καὶ τὸδε ἄλλο Αἰγύπτιοι Ἑλλήνων μούνοισι Λακεδαιμονίοισι. οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτέροισι συντυγχάνοντες, εἴκουσι τῆς ὁδοῦ καὶ ἐκτράππονται, καὶ ἐπιούσι ἐξ ἑδρῆς ὑπανίσταται. Τόδε μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι, προσκυνέουσι κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα. Ἐνδεύκασι δὲ κιβῶνας λινέους, περὶ τὰ σκέλεα θυσανωτοὺς, οὓς καλέουσι καλασίρις· ἐπὶ τοῖτοισι δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληθὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἱρὰ ἐσφάρεται εἰρίνεα, οὐδὲ συγκαταθάπτεται σφι· οὐ γὰρ ὅσιον. ἡμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι, καὶ Πυθαγορείοισι. οὐδὲ γὰρ τούτων τῶν ὀργίων μετέχοντα ὅσιόν ἐστι ἐν εἰρηνέοισι εἴμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.

HERODOTUS.

What are the peculiar characteristics of the orgies to which Herodotus alludes? Might he have said *Dionysiac* instead of *Bacchic* with equal truth?

2. Ἐγὼ δὲ παρῆλθον οὔτε ἀντρῶν περὶ Μυτιληναίων οὔτε

κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγὼν εἰ σωφρονουμένω, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας. ἦν τε γὰρ ἀποφῆναι πᾶν ἀδικούντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτείναι κελεύσω, εἰ μὴ ξυμφέρων ἦν τε καὶ ἔχοντες τι ξυγγνώμης εἶεν, εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ μέλλοντος ἡμᾶς μᾶλλον βουλευέσθαι ἢ τοῦ παρόντος. καὶ τοῦτο ὁ μάλιστα Κλέων ἰσχυρίζεται ἐς τὸ λοιπὸν ξυμφέρων ἔσεσθαι πρὸς τὸ ἦσσαν ἀφίστασθαι θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον καλῶς ἔχοντος ἀντισχυρίζόμενος τάναντία γινώσκω. καὶ οὐκ ἀξιώ ὑμᾶς τῷ εὐπρεπεῖ τοῦ ἐκείνου λόγου τὸ χρησίμων τοῦ ἐμοῦ ἀπώσασθαι. δικαιοτέρος γὰρ ὢν αὐτοῦ ὁ λόγος πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχα ἂν ἐπισπᾶσαιτο· ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτούς, ὥστε τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως χρησίμως ἔξουσιν. ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου ζημία πρόκειται καὶ οὐκ ἴσων τῶδες ἀλλ' ἐλασσόνων ἀμαρτημάτων· ὅμως δὲ τῇ ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι καὶ οὐδεὶς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλεύματι ἡλθεν ἐς τὸ δεινόν.

#### THUCYDIDES.

In the third sentence, some MSS. have εἴτε καὶ ἔχοντες. Is this reading necessary? Hermann reads ἦν τε καὶ ἔχοντες τι ξυγγνώμης, εἶεν· εἰ τῇ, &c. Discuss the merits of the various interpretations, and defend your own, whatever it may be, by parallel cases.

3. Τούτοις μὲν τοίνυν ἡμῖν τὸ λόγων τέλος ἐχέτω· τὸν δὲ ἡγούμενον μὲν θεοὺς εἶναι, μὴ φροντίζειν δὲ αὐτοὺς τῶν ἀνθρώπων πραγμάτων, παραμυθῆτέον. Ὡς ἄριστε δὴ φῶμεν, ὅτι μὲν ἡγεῖ θεοὺς, συγγένειά τις ἴσως σε θεία πρὸς τὸ ξύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι· κακῶν δὲ ἀνθρώπων καὶ ἀδίκων τύχαι ἰδία καὶ δημοσία, ἀληθεία μὲν οὐκ εὐδαίμονες, ὁῤῥαίαι δὲ εὐδαιμονιζόμεναι σφόδρα ἀλλ' οὐκ ἐμμελῶς ἄγουσιν καὶ πρὸς ἀσέβειαν, ἔν τε Μούσαις οὐκ ὁρθῶς ὑμνοῦμεναι ἅμα καὶ ἐν παντοίοις λόγοις. ἢ καὶ πρὸς τέλος ἴσως ἀνοσίους ἀνθρώπους ὁρῶν ἐλθόντας γηραιούς, παῖδας παίδων καταλιπόντας ἐν τιμαῖς ταῖς μεγίσταις, ταραττει τὰ νῦν ἐν ἅπασι τοῖς τοῖς, ἰδὼν ἢ δι' ἀκοῆς αἰσθόμενος ἢ καὶ παντάπασιν αὐτὸς αὐτόπτης προστυχῶν πολλῶν ἀσεβημάτων καὶ δεινῶν γενομένων τισὶ δι' αὐτὰ ταῦτα ἐκ σμικρῶν εἰς τυραννίδας τε καὶ τὰ μέγιστα ἀφικομένους· τότε διὰ πάντα τὰ τοιαῦτα δῆλος εἶ μέμφεσθαι μὲν θεοὺς ὡς αἰτίους ὄντας τῶν τριούτων διὰ ξυγγένειαν οὐκ ἂν ἐθέλων

ἀγόμενος δὲ ὑπὸ τινος ἀλογίας ἅμα καὶ οὐ δυνάμενος δυσχεραίνειν θεοὺς εἰς τοῦτο νῦν τὸ πᾶθος ἐλήλυθας, ὥστ' εἶναι μὲν δοκεῖν αὐτούς, τῶν δὲ ἀνθρωπίνων καταφρονεῖν καὶ ἀμελεῖν πραγμάτων. ἵνα οὖν μὴ ἐπὶ μεῖζον ἔλθῃ σοι πᾶθος πρὸς ἀσέβειαν τὸ νῦν παρὸν δόγμα, ἀλλ' εἴαν πως οἷον ἀποδιοπομπαῖσθαι λόγοις αὐτὸ προσιὸν γενώμεθα δυνατοί, πειρώμεθα, συνάψαντες τὸν ἐξῆς λόγον ᾧ πρὸς τὸν τὸ παράπαν οὐχ ἡγούμενον θεοὺς ἐξ ἀρχῆς διεπερανάμεθα, τούτῳ τὰ νῦν προσχρήσασθαι. σὺ δ', ὦ Κλεινία τε καὶ Μέγιλλε, ὑπὲρ τοῦ νέου καθάπερ ἐν τοῖς ἔμπροσθεν ἀποκρινόμενοι διαδέχεσθε· ἂν δέ τι δύσκολον ἐμπίπτῃ τοῖς λόγοις, ἐγὼ σφῶν ὥς περ νῦν δὴ δεξάμενος διαβιβῶ τὸν ποταμόν. PLATO.

4. ἄλλοισι δὴ 'πόνησ' ἀμιλληθεῖς λόγῳ τοιῷδ'. ἔλεξε γάρ τις ὥς τὰ χεῖρονα πλείω βροτοῖσιν ἔστι τῶν ἀμεινόνων. ἐγὼ δὲ τούτοις ἀντίαν γνώμην ἔχω, πλείω τὰ χρηστά τῶν κακῶν εἶναι βροτοῖς. εἰ μὴ γὰρ ἦν τόδ', οὐκ ἂν ἦμεν ἐν φάει. αἰνῶ δ' ὅς ἡμῖν βίωτον ἐκ πεφυρμένου καὶ θηριώδους θεῶν διεσταθμῆσατο, πρῶτον μὲν ἐνθεῖς σύνεσις, εἴτα δ' ἄγγελον γλῶσσαν λόγων δοῦς, ὥστε γινώσκειν ὅπα, τροφήν τε καρποῦ, τῇ τροφῇ τ' ἀπ' οὐρανοῦ σταγόνας ὑδρηλὰς, ὡς τὰ τ' ἐκ γαίας τρέφῃ ἄρδῃ τε νηδύν· πρὸς δὲ τοῖσι χεῖματος προβλήματ', αἰθὼν τ' ἐξαμύνασθαι θεοῦ, πόντου τε ναυστολήμαθ', ὡς διαλλαγὰς ἔχοιμεν ἀλλήλοισιν ὧν πένοιστο γῆ. ἂ δ' ἔστ' ἄσημα κοῦ σαφῶς γινώσκωμεν, ἐς πῦρ βλέποντες καὶ κατὰ σπλάγχχνων πτύχας μάντιες προσημαίνουσιν οἰωνῶν τ' ἅπο. ἄρ' οὐ τρυφῶμεν, θεοῦ κατασκευὴν βίῳ δόντος τοιαύτην, οἷσιν οὐκ ἀρκεῖ τάδε; EURIPIDES.

5. 'Ὀ'ργεῖος, κήλῳν, καὶ ὁ Θεσσαλὸς ἱπποδιώκτας Ἀπίς, καὶ Κλεόνικος ἐπίνομος ὁ στρατιώτας· Ἐν χώρῳ παρ' ἐμίν· δύο μὲν κατέκοψα νεόσσῳς, Θηλάζοντά τε χοῖρον· ἀνῆξα δὲ Βίβλιγον αὐτοῖς Εὐώδῃ, τσεόρων ἐσέων σχεδόν, ὡς ἀπὸ λανῶ. Βελβός τις κοχλίας ἐξηρέθη· ἦς πότος ἀδύς. "Ἡδὴ δὲ προϊόντος, εἶδοξ' ἐπιχεῖσθαι ἄκρατον



Ἦτινος ἤδελ' ἑκάστος ἔδδει μόνον ὥτινος εἰπήν.  
 Ἄμμες μὲν φωνεῦντες ἐπίνουμες, ὡς ἐδέδοκτο·  
 Ἄ (') δ' οὐδέν, παρσίγτος ἐμεῦ· τίν' ἔχεν με δοκεῖς νοῦν;  
 Οὐ φθεγγέῃ; Λύκον εἶδες, ἔπαιξέ τις, ὡς σοφὸς εἶπεν,  
 Χ' ἤφθα· εὐμαρέως κεν ἀπ' αὐτάς καὶ λύχον ἄψαις.  
 Ἐντὶ Λύκος, Λύκος ἐντί, Λάβα τῷ γείτονος υἱός,  
 Εὐμάκης, ἀπαμύσσει, πολλοῖς δοκέων καλὸς ἦμεν·  
 Τοῦτω τὸν κλύμενον κατεστάκετο τῆνον ἔρωτα.

THEOCRITUS.

(1) Scilicet ἡ χάριςσα Κυνίσχα paulo ante memorata.

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## SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. *April, 1844.**From 9 o'clock till 12.*

[You are desired to fold the translations of each passage in separate parcels, and to distinguish them by writing the name of the author and your own name on the back of each parcel.]

I. LAODICEAM veni pridie kal. Sext.; ex hoc die clavum anni movebis. Nihil exoptatius adventu meo, nihil carius. Sed est incredibile, quam me negotii tædeat. Non habet satis magnum campum ille tibi non ignotus cursus animi et industriæ meæ; præclara opera cessat; quippe jus Laodiceæ me dicere, quum Romæ A. Plotius dicat! et quum exercitum noster amicus habeat tantum, me nomen habere duarum legionum exilium! denique hæc non desidero; lucem, forum, urbem, domum, vos desidero. Sed feram ut potero; sit modo annuum. Si prorogatur, actum est. Verum perfacile resisti potest. Tu modo Romæ sis. Quæris, quid hic agam? ita vivam, ut maximos sumptus facio. Mirifice delector hoc instituto. Admirabilis abstinentia ex præceptis tuis; ut verear, ne illud, quod tecum permutavi, versura mihi solvendum sit. Appii vulnera non refrico, sed apparent, nec oculi possunt.

CIC. *ad Att. V. 15.*

II. VULGATA victoria, post principia belli secundum Flavianos, duæ legiones cum Vedio Aquila legato Patavium alacres veniunt: ibi pauci dies ad requiem sumti: et Minucius Justus, præfectus castrorum legionis septimæ, quia adductius quam civili bello imperitabat, subtractus militum iræ, ad Vespasianum missus est. Desiderata diu res interpretatione gloriæ in majus accipitur, postquam Galbæ imagines, discordia temporum subversas, in omnibus municipiis recoli jussit Antonius: decorum pro causa ratus, si placere Galbæ principatus, et partes revirescere crederentur. Quæsitum inde, quæ sedes bello legeretur? Verona potior visa, patentibus circum campis ad pugnam equestrem, quæ prævalebant; simul coloniam copiis validam auferre Vitellio, in rem famamque videbatur. Possessa ipso transitu Vicetia: quod per se parum (etenim modicæ municipio vires) magni momenti locum obtinuit, reputantibus illic Cæcinam genitum, et patriam hostium duci ereptam. In Veronensibus pretium fuit; exemplo opibusque partes juvere. TAC. *Hist.* III. 7.

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III. CRESCENTEM sequitur cura pecuniam,  
 Majorumque fames. jure perhorruì  
 Late conspicuum tollere verticem,  
     Mæcenæ, equitum decus.  
 Quanto quisque sibi plura negaverit,  
 A Dis plura feret. nil cupientium  
 Nudus castra peto; et transfuga divitum  
     Partes linquere gestio:  
 Contemptæ dominus splendidior rei,  
 Quam si quidquid arat impiger Appulus  
 Occultare meis dicerer horreis,  
     Magnas inter opes inops.  
 Puræ rivus aquæ, silvaque jugerum  
 Paucorum, et segetis certa fides meæ,  
 (¹) Fulgentem imperio fertilis Africæ  
     Fallit sorte beator.  
 Quanquam nec Calabræ mella ferunt apes,  
 Nec Læstrygonia Bacchus in amphora  
 Languescit mihi, nec pinguis Gallicis  
     Crescunt vellera pascuis;  
 Importuna tamen pauperies abest:

Nec, si plura velim, tu dare deneges.  
 Contracto melius parva cupidine  
     Vectigalia porrigam,  
 Quam si Mygdoniis regnum Alyattei  
 Campis continuem. multe petentibus  
 Desunt multa. bene est, cui Deus obtulit  
     Parca quod satis est manu.

HOR. *Od.* III. 16.

(1) Bentley reads 'fulgente.' Explain and defend his reading.

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IV. DIFFICILES primum terræ, collesque maligni,  
 Tenuis ubi argilla et dumosis calculus arvis,  
 Palladia gaudent sylva vivacis olivæ.  
 Indicio est tractu surgens oleaster eodem  
 Plurimus, et strati baccis sylvestribus agri.  
 At quæ pinguis humus, dulcique uligine læta,  
 Quique frequens herbis et fertilis ubere campus,  
 Qualem sæpe cava montis convalle solemus  
 Despicere : huc summis liquuntur rupibus amnes.  
 Felicemque trahunt limum : quique editus Austro,  
 Et filicem curvis invisam pascit aratris.  
 Hic tibi prævalidas olim multoque fluentes  
 Sufficiet Baccho vites : hic fertilis uvæ,  
 Hic laticis, qualem pateris libamus et auro,  
 Inflavit cum pinguis ebur Tyrrhenus ad aras,  
 Lancibus et pandis fumantia reddimus exta.

VIRG. *Georg.* II. 179-194.

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### SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. *April*, 1844.

*Two Hours.*

*To be translated into LATIN PROSE :*

ONE great cause of our insensibility to the goodness of the Creator is the very extensiveness of his bounty. We prize

but little what we share only in common with the rest, or with the generality of our species. When we hear of blessings, we think forthwith of successes, of prosperous fortunes, of honours, riches, preferments, *i. e.* of those advantages and superiorities over others, which we happen either to possess, or to be in pursuit of, or to covet. The common benefits of our nature entirely escape us. Yet these are the great things. These constitute what most properly ought to be accounted blessings of Providence; what alone, if we might so speak, are worthy of its care. Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other. Yet, because almost every man we meet with possesses these, we leave them out of our enumeration. They raise no sentiment; they move no gratitude. Now, herein is our judgment perverted by our selfishness. A blessing ought in truth to be the more satisfactory, the bounty at least of the donor is rendered more conspicuous, by its very diffusion, its commonness, its cheapness; by its falling to the lot, and forming the happiness, of the great bulk and body of our species, as well as of ourselves. Nay, even when we do not possess it, it ought to be matter of thankfulness that others do.

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### SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. *April, 1844.*

*Two Hours.*

*To be translated into LATIN HEXAMETERS and PENTAMETERS:*

THE morning lark, the messenger of day,  
 Saluted in her song the morning gray;  
 And soon the sun arose with beams so bright,  
 That all the horizon laugh'd to see the joyous sight;  
 He with his tepid rays the rose renews,  
 And licks the dropping leaves, and dries the dews;  
 When Arcite left his bed, resolv'd to pay  
 Observance to the month of merry May:

Forth on his fiery steed betimes he rode,  
 That scarcely prints the turf on which he trod :  
 At ease he seem'd, and prancing o'er the plains,  
 Turn'd only to the grove his horse's reins,  
 The grove I nam'd before ; and lighting there,  
 A woodbine garland sought to crown his hair ;  
 Then turn'd his face against the rising day,  
 And rais'd his voice to welcome in the May.



### SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. *April 13, 1844.*

*Three Hours.*

1. DESCRIBE circles, respectively
  - (a) touching three given straight lines ;
  - (b) passing through three given points :
  - (c) touching two given straight lines and passing through a given point ;
  - (d) passing through two given points and touching a given straight line.
2. Reduce the following expressions to their simplest forms :
  - (a)  $\frac{1}{2} + \frac{2}{3} + \frac{3}{4} + \frac{4}{5} + \frac{5}{6}$  ;
  - (b)  $\frac{4}{7} \frac{2}{5} \frac{3}{8} \frac{7}{2}$
  - (c) 4.7543543 &c
3. Reduce the following expressions :
  - (a)  $\frac{7a^2 - 23ax + 6x^2}{5a^3 - 18a^2x + 11ax^2 - 6x^3}$ .
  - (b)  $\sqrt{11 + 6\sqrt{2}}$  ;
  - (c)  $\sqrt{-\sqrt{-1}}$ .
4. (a) If *A* can build a house in 5 days and *B* in 6 days ; in how many days can they build it together ?
  - (b) If *A* can build a house in *a* days, *B* in *b* days, *C* in *c* days, &c. ; in how many days can they all build it together ?

5. (a) Given  $x$ , the side of a regular polygon of  $n$  sides in a circle (radius 1); find  $y$  the side of a polygon of  $2n$  sides, and the area of this polygon.

(b) Hence show how the area of a circle may be approximated to.

6. If the brightness of the Moon be equal to the brightness of the clouds by day, show that the light of an overcast day is to that of a full-moon-lit night as  $8(360)^2 : \pi^2$ ; the diameter of the Moon being  $30'$ .

7. In a system of pulleys in which  $n$  pulleys have separate strings, and the strings are parallel, there is an equilibrium when  $P : W :: 1 : 2^n$ .

What is the condition of equilibrium when the strings are not parallel?

8. Define the centre of gravity, and from your definition show that every body has a centre of gravity.

9. At the four angles of a square are weights,  $a, b, c, d$ : find the distance of the centre of gravity from each angle.

10. A body of imperfect elasticity ( $e$ ) is projected at any angle with the horizon, from a point in a horizontal plane, and being reflected, again strikes the horizontal plane, and so on: show that the successive *ranges* will form a geometrical progression of which the ratio is  $e$ ; and find the whole horizontal space described.

11. Trace the curve of the equation

$$y = \frac{a^2 x - x^3}{b^2 - x^2},$$

(a) When  $a > b$ ; (b) When  $a < b$ ;

(c) Find the area of the curve from  $x=0$  to  $x=a$ . Is it finite in both cases?

12. When bodies describe circles about the centre, the centripetal forces are as the radii directly and the squares of the periodic times inversely.

Hence, if three satellites have their periodic times as 10, 28, 80, and their distances as 1, 2, 4, shew that the force varies inversely as the square of the distance nearly.

13. An ellipse being defined to be the curve in which the sum of two focal distances is constant, show hence that the tangent makes equal angles with the focal distances.

14. Prove the equations which connect the mean anomaly ( $nt$ ) and the true ( $v$ ); namely,

$$\tan \frac{v}{2} = \sqrt{\frac{1+e}{1-e}} \tan \frac{u}{2}; \quad nt = u - e \sin u.$$

When is the equation of the centre greatest?

15. A cylinder just full of fluid is placed with its axis horizontal: (a) What is the amount of the vertical pressures, upwards and downwards? (b) If a piston of area 1 exert a pressure  $P$  upon the fluid, what will these pressures become?

16. If this cylinder revolve about its axis with a given velocity, find the total pressure on the ends, and the point through which the resultant force acts.

17. When a body moves in a parabola, the force being in the focus, find where the *paracentric* velocity is greatest, and also where it increases fastest.

18. If a scalene roof  $ABC$  ( $BC$  being horizontal), support weights  $2R$  and  $2S$  at the middle of the sides  $AB$ ,  $AC$ , respectively, the tension of the tie-beam  $BC$  will be

$$\frac{R + S}{\tan B + \tan C}.$$

19. If three forces  $P$ ,  $Q$ ,  $R$ , keep a point at rest, and if, when the point is moved through any space,  $p$ ,  $q$ ,  $r$  be in the proportion of the velocities in the directions of the forces  $P$ ,  $Q$ ,  $R$ , respectively:

$$Pp + Qq + Rr = 0.$$

20. State and prove the principle of *vis viva*.

Apply it to find the angular velocity of a body moving from rest round a horizontal axis.

21. What is the path described upon a horizontal plane by the solar shadow of a point in the course of a day? Determine the nature of the conic section in different latitudes, its axis, and the portion described between sun-rise and sun-set.

## SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. *April, 1844.*[*Two Hours and a half.*]

1. If a straight line be divided in extreme and mean ratio, show that the lesser part divides the greater, also in extreme and mean ratio.

2. Sum the series,

$$(1) \ 1 \cdot 2 \cdot 3 + 4 + \dots + (n-3) \cdot (n-2) \cdot (n-1);$$

and show, without logarithms, that

$$(2) \ 1 + \frac{1}{2} + \frac{1}{3} + \&c. \text{ to infinity, is infinite.}$$

3. Given a straight line representing unity, and a portion of it representing the  $r^{\text{th}}$  term of the series last written, give a construction for finding the  $(r+1)^{\text{th}}$  and succeeding terms.

4. Given  $\log \sin 1^{\circ} 30' = 8.41792$ ,  $\log \cos 1^{\circ} 35' = 9.99983$ ,  
 $\log \sin 1^{\circ} 40' = 8.46366$ ,  $\log 1'' = 4.68557$ ,  
 $\log \sin 1^{\circ} 50' = 8.50504$ ,  $\log 5700 = 3.75587$ ,  
 find  $\log \sin 1^{\circ} 35'$  accurately.

5. A certain stake is to be won by the first person who throws ace with a die of  $n$  faces. The players throw in succession: What chance has the  $p^{\text{th}}$  thrower of winning? Apply the formula to determine the respective chances of each of the  $p$  first throwers, the die having only two faces.

6. Eliminate  $x$  from the equations,

$$yx^2 - 7x + 2 = 0, \quad \text{and} \quad (y-1)x^2 - 3x - 2 = 0.$$

7. Find the number and situations of the real roots of the equation  $x^3 - 5x^2 + 7x - 36 = 0$ .

8. A sum of  $P$  pounds, becomes payable at the end of the year in which  $A$  dies. An annuity for ever is worth  $N$  years' purchase, and an annuity for the life of  $A$  is worth  $n$  years' purchase; show that

$$\frac{P}{\text{Present value of } P} = \frac{N-n}{N+1}.$$



## 9. Prove Newton. Sect. II. Prop. 1.

In the second period of time referred to in this proposition the body is in reality drawn by the continuous action of the force, only over half the space  $BV$  or  $Cc$  used by Newton; show why his construction leads to a correct result.

10. Investigate the analytical characteristic of a maximum or minimum, and draw the longest line possible in an ellipse from the extremity of its minor axis.

11. Integrate the expressions

$$\frac{5x+3}{x^3-2x^2}dx, \text{ and } \frac{x^4 dx}{\sqrt{a^2-x^2}}, \text{ between } x=0, \text{ and } x=a.$$

12. What is the cycle of the Golden numbers? What is the Golden number for this year? Find approximately, the age of the moon on the 12th of August this year.

13. Investigate a formula for measuring heights by the Barometer, including corrections for the temperature of the air and mercury.

14. If two spheres intersect a third, the planes of their intersections intersect one another in a line situated in a plane perpendicular to the line joining their two centres.

15. State some of the different methods of finding the latitude of a place on the Earth's surface. Find the latitude from two altitudes of a known star and the time between.

16. Trace the relative positions of the foci of incident and refracted pencils in a convex lens, and find when their distance is a minimum. What is the position and use of the two lenses in the Magic Lantern?

17. Determine the equation to the curve into which a heavy uniform chain will form itself (1), between  $x$  and  $s$  (2), between  $x$  and  $y$

## SCHOLARSHIP EXAMINATION.

TRINITY COLLEGE. 1844.

*Two Hours. 1*

[In answering the following questions, justify and illustrate your statements as much as possible, by quotations from the Greek and Latin classical writers.]

1. WHAT was the nature of the interests which divided Greece at the time of the Peloponnesian war, and how were they represented by the policy of the contending parties? Give the plots of the plays of Aristophanes acted during this period, and mention the most remarkable allusions in them to contemporary events and persons.

2. What was the available revenue of Athens and Sparta at the time of the Peloponnesian war, and from what sources was it derived? Supply the lacuna, and translate with full explanation the following lines:

καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις ἀλλ' ἀπὸ χειρὸς,  
τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα,  
κᾶῤω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστάς,  
πρυτανεῖα, μέταλλ', ἀγοράς, λιμένας, μισθοὺς καὶ δημιοῦρατα,  
τότων πλήρωμα ..... γίγνεται ἡμῖν.

3. Describe the ordinary daily life of a free citizen of Athens in easy circumstances in the time of Xenophon, and compare it with that of a Roman similarly situated in the time of Juvenal.

4. What countries were conquered by Alexander in his Eastern expedition, and what kingdoms arose out of the fragments of his empire? Which of them played the most prominent part in the history of civilization, and what was the ultimate fate of this?

5. What are the theories which arose in the Alexandria

times relative to the Homeric poems, their authors, and their value? Mention any modern views on the subject, and give the principal arguments which may be urged for and against them. State any points in which the religious notions prevalent in the Homeric poems differ from those which obtained in the time of Hesiod and soon afterwards.

6. Draw a comparison between the manner of treating a legend for dramatic purposes by Æschylus, Sophocles, and Euripides, taking by way of example, the story of Œdipus or that of Orestes, and illustrating your views from existing dramas. How did the new comedy grow up?

7. What was the nature of the early histories of Greece, and of those of Rome? Show how their form was determined by the state of society, and the means of obtaining information at the time they arose.

8. Give an account of Horace, his writings, and the times in which he lived. Quote allusions to public events occurring in them. What Greek lyrical writers did he imitate, and do his measures exactly coincide with those of his models? Is there any other Latin lyrical poetry existing?

9. Explain the following expressions:

Μυσῶν λεία—Φωκαίων ἀρά—'Αδώνιδος κῆποι—πρὸς ὕδωρ εἰπεῖν—ὁ βελίσκου ἄξιος—'Αθηνάς ψῆφος—'Αστικοὶ Ἐλευσίνα—'Ορφικὸς βίος—Θύραζε Κᾶρες· οὐκέτ' 'Ανθεστήρια.

Davus sum non Œdipus—utroque pollice laudare—multi Mariani—Jovem lapidem jurare—Ubi tu Caius ego Caia—res ad Triarios rediit—in toga saltare—in tenebris micare—bona Porsonæ—Arcadicus juvenis—ad Græcas Calendas.

10. What are the main dialectical divisions of the Greek language, and how may these be yet further subdivided? Enumerate the different states which spoke Æolian, and those in which the language was Ionian. Write the following Æolian words in the common dialect, κατὰ γρη—ἴρος—εἶπην—βίλλα—ὁ μνάσθην—ἄμμες;—and the following in the Doric, προσόζει—θεῖος—μοῦσα—ἄλλοσε—ἀποδοῦναί. Explain what you conceive to be the etymological connexion between the Greek dialects and the Latin language.

## CRAVEN SCHOLARSHIP.

1844.

*Two Hours.*

I. In the Latin conjugations explain the principle of the difference of quantity between the *third (rego)* and the other conjugations in the Infinitive mood and other parts of the verbs. Give examples. Show how far the analogy of it is to be traced to the Greek.

II. Explain generally the principle followed by Böckh in his arrangement of the odes of Pindar, and the rules by which he regulates the divisions of the verses. Say whether these rules apply to the odes of the Tragedians.

III. Orest. 787. ὧς νιν ἰκετεύσω με σῶσαι. τό γε δίκαιον ᾧδ' ἔχει. Anapæstum, quem nusquam in troch. tetram. admitti dixit Porson. in Præf. Hec. idem hic in secunda sede esse non animadvertit." *Matthiæ*. Show the entire mistake of Matthiæ here, and explain the canon of Porson bearing on the question.

IV. Ib. 1548. ξύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τᾶδε ξυνδρῶντά μοι. "Displicet Hermannō et Elmsleio dactylus in tertia sede." Investigate the metrical canon, and show from it whether their objection be valid.

V. σὺ δ' ᾧ τάλαν, ᾧ κακόνυμφε,  
κηδεμῶν τυράννων,  
παισὶν οὐ κατσειδῶς  
δλέθριον βιοτὰν προσάγεις,  
ἀλόχῳ τε σᾶ στυγερόν θάνατον·  
δύστανε, μοίρας ὅσον παροίχει. *Med.* 986.

Translate this. Explain and illustrate by examples δλέθριον βιοτὰν and παροίχει.

VI. ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύνων λόγος,  
τὸ κοῖλον Ἄργος βάς φυγὰς, προσλαμβάνει  
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,

ὥς αὐτίκ' Ἄργος δὴ τὸ Καδμείων πέδον  
τιμῇ καθέξον, καὶ πρὸς οὐρανὸν βιβῶν.

SOPH. *Œd.* Col. 377.

Translate accurately the last two lines only: explain the formation of βιβῶν, and the construction of the sentence; and illustrate the use of ὥς.

VII. Translate the following, and explain the allusions:

ὦ δεξιότατον χρέας, ὥς σοφῶς γε προῦνοήσω  
ὥσπερ ἀκαλήφας ἐσθίων, πρὸ χελιδόνων ἐκλεπτές.

*Æquit.* 419.

οὐ τοι μὰ τὴν Δήμητρα καταπρόϊξει τάλαντα πολλὰ  
κλέψας Ἀθηναίων.—ἄθρει, καὶ τοῦ ποδὸς παρίει,  
ὥς οὗτος ἦτοι Καϊκίας ἢ συκοφαντίας πνέϊ.

*Ib.* 433.

VIII. Φυρόμαχον τὸν πάντα φαγεῖν βορὸν, οἷα κορώνην  
παννυχικὴν, αὐτὴ ῥώγας ἔχει κάπνιστος,  
χλαίνης ἐν τρύχει Πελληνίδος. ἀλλὰ σὺ τοῦτου  
καὶ χρίε στήλην, Ἀττικῇ, καὶ στεφάνου,  
εἰ ποτὲ σοὶ προκύων συνεκώμασεν. ἤλθε δ' ἄμαυρὰ  
βλέψας ἐκ πελίων νηυδὸς ἐπισκυνίων,  
ὠχρὸς, διφθερίας, μονολήκυθος. ἐκ γὰρ ἀγώνων  
τῶν τότε Ληναϊκῶν ἦλθ' ὑπόγαιον δάην.

POSIDIPP. *Athen.* 414. e.

IX. Καί ποκά τοι δώσω τρίποδος κύτος,  
ὦ κ' ἐνὶ ῥείᾳ πλέοι γε τριήρης  
ἀλλ' ἐτι νῦν γ' ἄπυρος, τάχα δὲ πλέος  
ἔτνεος, οἶον ὁ παμφάγος Ἀλκμάν  
ἠράσθη χλιεῖρὸν πέδα τὰς τροπὰς.  
οὐ τι γὰρ ἦν τετυγμένον ἐσθῆι,  
ἀλλὰ τὰ κοινὰ γάρ, ὥσπερ ὁ ὁἶμος,  
ζατεύει.

ALCMAN. *Ibid.* 416. c.

State what is known of Alcman, his age, country, and the character of his writings.

X. Τί πρὸς τὰ Λυδῶν δεῖπνα καὶ τὰ Θετταλῶν  
τὰ Θετταλικῶν μὲν πολὺ καπανικώτερα;

ARISTOPH. *Ibid.* 418. d.

Translate this, and explain particularly the last word.

## CRAVEN SCHOLARSHIP.

*January, 1844.*

## TRANSLATE into ENGLISH :

I. Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος ξύλων τε ναυπηγησίων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος, Θεσσαλῶν διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν, τοῖς Λακεδαιμονίοις τῆς δὲ γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλῃς οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἡϊόνα τριήρεσι τηρουμένων, οὐκ ἂν δύνασθαι προσελθεῖν· τότε δὲ βραδία ἤδη ἐνομίζετο γεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφοβοῦντο, μὴ ἀποστῶσιν. ὁ γὰρ Βρασίδης ἐν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρεῖχε, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθεῖη. καὶ αἱ πόλεις πυνθανόμεναι αἱ τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν καὶ ἃ παρέχεται, τὴν τε ἐκείνου πρᾶσιττα, μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκέοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐλευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλεον βουλῇσει κρίνοντες ἀσπεῖ ἢ προνοίᾳ ἀσφαλεῖ· εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπιδὶ ἀπερισχέπτῳ διδόναι, ὃ δὲ μὴ προσίενται, λογισμῷ αὐτοκράτορι διωθεῖσθαι. ἕμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων, καὶ τοῦ Βρασίδου ἐφολκὰ καὶ οὐ τὰ ὄντα λέγοντος, ὡς αὐτῷ ἐπὶ Νίσαιαν τῇ ἑαυτοῦ μόνῃ στρατιᾷ οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάβρουν, καὶ ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθεῖν. τὸ δὲ μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῇ αὐτίκᾳ, καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον πεираσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἐτοῖμοι ἦσαν.

II. Κράτιστον μὲν οὖν τὸ γίνεσθαι κοινὴν ἐπιμέλειαν καὶ ὁρθὴν, καὶ δρᾶν αὐτὸ δύνασθαι κοινῇ δὲ ἐξαμελουμένων, ἐκάστῳ δόξεις ἂν προσήκειν τοῖς σφετέροις τέχναις καὶ φίλοις εἰς ἀρετὴν συμβάλλεσθαι, ἢ προαιρεῖσθαι γε. Μᾶλλον δ' ἂν τοῦτο δύνασθαι

δόξειεν ἐκ τῶν εἰρημένων, νομοθετικὸς γενόμενος· αἱ μὲν γὰρ κοιναὶ ἐπιμέλειαι δηλονότι διὰ νόμων γίνονται. ἐπεικεῖς δὲ αἱ διὰ τῶν σπουδαίων· γεγραμμένων δ' ἢ ἀγράφων, οὐδὲν ἂν δόξειε διαφέρειν, οὐδὲ δι' ὧν εἷς ἢ πολλοὶ παιδευθήσονται, ὥσπερ οὐδ' ἐπὶ μουσικῆς, ἢ γυμναστικῆς, καὶ τῶν ἄλλων ἐπιτηδευμάτων· ὥσπερ γὰρ ἐν ταῖς πόλεσιν ἐνισχύει τὰ νόμιμα καὶ τὰ ἥθη, οὕτως καὶ ἐν οἰκίαις οἱ πατρικοὶ λόγοι καὶ τὰ ἥθη καὶ ἔτι μᾶλλον διὰ τὴν συγγένειαν καὶ τὰς εὐεργεσίας· προσηπάρχουσιν γὰρ στέργοντες καὶ εὐπειθεῖς τῇ φύσει. Ἔτι δὲ καὶ διαφέρουσιν αἱ καθ' ἑκάστον παιδεῖαι τῶν κοινῶν, ὥσπερ ἐπὶ ἱατρικῆς καθόλου μὲν γὰρ τῷ πυρέσσοντι συμφέρει ἡσυχία καὶ ἀσιστία, τινὶ δ' ἴσως οὐ. ὁ τε πυκτικὸς ἴσως οὐ πᾶσι τὴν αὐτὴν μάχην περιτιθήσιν. ἐξακριβοῦσθαι δὲ δόξειεν ἂν μᾶλλον τὸ καθ' ἑκάστον, ἰδίᾳς τῆς ἐπιμελείας γινομένης· μᾶλλον γὰρ τοῦ προσφόρου τυγχάνει ἑκάστος· ἄλλ' ἐπιμεληθεῖη μὲν ἄριστα τοῦ καθ' ἑν καὶ ἱατροῦ, καὶ γυμναστικῆς, καὶ πᾶς ἄλλος ὁ καθόλου εἰδὼς τί πᾶσιν, ἢ τοῖς τοιοῖσδε· τοῦ κοινοῦ γὰρ αἱ ἐπιστήμαι λέγονται τε καὶ εἰσιν. Οὐ μὴν ἄλλ' ἑνὸς τινος οὐδὲν ἴσως κωλύει καλῶς ἐπιμεληθῆναι καὶ ἀνεπιστήμονα ὄντα, τεθεαμένον δ' ἀκριβῶς τὰ συμβαίνοντα ἐφ' ἐκάστῳ δι' ἐμπειρίαν· καθάπερ καὶ ἱατροὶ ἐνίοι δοκοῦσιν ἑαυτῶν ἄριστοι εἶναι, ἐτέρῳ οὐδὲν ἂν δυνάμενοι ἐπαρκέσαι. οὐδὲν δ' ἦττον ἴσως τῷ γε βουλομένῳ τεχνικῶς γενέσθαι καὶ θεωρητικῶς, ἐπὶ τὸ καθόλου βαδιστέον εἶναι· δόξειεν ἂν, ἀκχεῖνο γνωρίστέον ὥς ἐνδέχεται· εἴρηται γὰρ ὅτι περὶ τοῦθ' αἱ ἐπιστήμαι. Τάχα δὲ καὶ τῷ βουλομένῳ δι' ἐπιμελείας βελτίους ποιεῖν, εἴτε πολλοὺς, εἴτε ὀλίγους, νομοθετικῶς πειρατέον γενέσθαι, εἰ διὰ νόμων ἀγαθοὶ γενοίμεθ' ἂν ὄντινα γὰρ οὐκ καὶ τὸν προτεθέντα διαθεῖναι καλῶς, οὐκ ἔστι τοῦ τυχόντος· ἄλλ' εἴπερ τινός, τοῦ εἰδότος, ὥσπερ ἐπὶ ἱατρικῆς καὶ τῶν λοιπῶν, ὧν ἔστιν ἐπιμελεία τις καὶ φρόνησις.

III. Ἱστορίας ἂν ἀφέλῃ τις τὸ διὰ τί, καὶ πῶς, καὶ τίνος χάριν ἐπράχθη, καὶ τὸ πραχθὲν πόττερα εὐλογον ἔσχε τὸ τέλος, τὸ καταλειπόμενον αὐτῆς ἀγωνισμα μὲν, μάθημα δὲ οὐ γίνεσθαι, καὶ παραυτίκα μὲν τέρπει, πρὸς δὲ τὸ μέλλον οὐδὲν ὠφελεῖ τὸ παράπαν. Ἡ καὶ τοὺς ὑπολαμβάνοντας οὐσκητον εἶναι καὶ δὴ γνωστον τὴν ἡμετέραν πραγματείαν, διὰ τὸ πλῆθος καὶ τὸ μέγεθος τῶν βίβλων, ἀγνωστὴν νομιστέον. Πόσω γὰρ ῥᾶν ἔστι καὶ κτήσασθαι καὶ διαγνῶναι βίβλους τεσσαράκοντα, καθαπερανεῖ κατὰ μίτον ἐξυφασμένους, καὶ παρακολουθεῖσαι σαφῶς ταῖς . . . πράξεσιν . . . κατὰ τὸ συνεχές, ἢ τὰς τῶν κατὰ μέρος

γραφόντων συντάξεις ἀναγινώσκειν ἢ κτᾶσθαι; Χωρὶς γὰρ τοῦ πολλαπλασίου αὐτὰς ὑπάρχειν τῶν ἡμετέρων ὑπομνημάτων, οὐδὲ καταλαβεῖν ἐξ αὐτῶν βεβαίως οὐδὲν οἶόν τε τοὺς ἀναγινώσκοντας· πρῶτον μὲν, διὰ τὸ τοὺς πλείστους μὴ ταῦτ᾽ ἀπὸ τῶν αὐτῶν γράφειν· εἴτα, διὰ τὸ τὰς καταλλήλους τῶν πράξεων παραλιπεῖν, ὣν ἐκ παραθέσεως συνθεωρουμένων καὶ συγκρινομένων, ἀλλοιοτέρας ἕκαστα συγχάνει δοκιμασίας τῆς κατὰ μέρος διαλήψεως· τῶν δὲ κυριωτάτων μὴδὲ φαῦειν αὐτοὺς δύνασθαι τὸ παράπαν. Ἀκμὴν γὰρ φαμὲν ἀναγκαιότατα μέρη τῆς ἱστορίας εἶναι τὰ τ' ἐπιγιγνόμενα τοῖς ἔργοις, καὶ τὰ παρὰ τὸ μὲν, καὶ μάλιστα τὰ περὶ τὰς αἰτίας.

1. Thucydides says, Οἱ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἠϋξήθησαν. I. 89. Give a concise account of the course of events to which the Historian ascribes the growth of the Athenian power.

2. What was the ancient name of Amphipolis, and at what time did it become the possession of the Athenians? What events followed upon the capture of the city by Brasidas? In what transaction was he engaged besides those mentioned in the first of the above extracts?

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### CRAVEN SCHOLARSHIP.

1844.

To be translated accurately :

- I. ἮΜΟΣ δὲ χλοερῷ κυανόπτερος ἡχέτα τέττιξ  
 ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰεῖδεν  
 ἄρχεται, ᾧ τε πόσις καὶ βρώσις θῆλυς ἐέρση,  
 καὶ τε πανημερίος τε καὶ ἡῶς χέει αὐδὴν  
 ἴδει ἐν αἰνοτάτῳ, ὅπῃτε χροῖα Σείριος ἄζει·  
 ἦμος δὴ κέγχροισι περὶ γλῶχες τελέθουσι,  
 τοὺς τε θέρει σπείρουσιν, ὅτ' ὁμφακὸς αἰόλλονται,  
 οἷα Διώνυσος δῶκ' ἀνδράσι χάριμα καὶ ἄχθος·  
 τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὥρυει.

HESED. Ἀσκ. Ἡρακλ. 383.



II. Ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,  
 δόκιμον ὕμνον. ἐγὼ δὲ κείνων τέ μιν δάροις  
 λύρα τε κοινάσομαι. χαρίεντα δ' ἔξει πόνον  
 χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι  
 ᾤκησαν, ὣν παλαίφατον ἀγορὰν  
 οὐκ ἐλεγχέσσω Ἀριστοκλείδας τέαν  
 ἐμίανε κατ' αἴσαν ἐν περισθηνεῖ μαλαχθεῖς  
 παγκρατίου στόλῳ· καματωδῶν δὲ πλαγᾶν  
 ἄκος ὑγιερὸν ἐν γε βαθυπέδῳ Νεμέα τὸ καλλίνικον φέρει.  
 εἰ δ' ἔων καλὸς ἔρδων τ' εἰκότα μορφᾷ  
 ἀνорάεις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεως, οὐκέτι  
 πρόσω

ἀβᾶταν ἅλα κίωνων ὑπερ Ἡρακλῆος περᾶν εὐμαρῆς,  
 ἥρως θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας  
 μάρτυρας κλυτάς. δάμασε δὲ θήρας ἐν πελάγεσιν  
 ὑπερόχος, διὰ τ' ἐξερέναςσε τεναγέων  
 ῥοᾶς, ὅπα πόμπιμον κατέβαινε νόστου τελος,  
 καὶ γὰρ φράδασσε. θυμῷ, τίνα πρὸς ἀλλοδαπὰν  
 ἄκραν ἐμὸν πλόον παραμείβεται;  
 Αἶακ' ὅς σε φαμί γένει τε Μοῖσαν φέρειν.  
 ἔπεται δὲ λόγῳ δίκας ἄνωτος, ἐσλὸς αἰνεῖν·  
 οὐδ' ἄλλοτριῶν ἔρωτες ἀνδρὶ φέρειν κρέσσονες.  
 οἴκοθεν μᾶτευσ. ποτίφορον δὲ κόσμον ἔλαβες  
 γλυκὺ τι γαρυμένον. παλαιαῖσι δ' ἐν ἀρεταῖς  
 γέγαθε Πηλεὺς ἀναξ ὑπέραλλον αἰχμᾶν ταμῶν·  
 ὃς καὶ Ἴωλκὸν εἶλε μόνος ἄνευ στρατιᾶς,  
 καὶ ποντίαν Θέτιν κατέμαρψεν  
 ἐγκονητί. Λαομέδοντα δ' εὐρυσθενῆς  
 Τελαμῶν Ἰόλα παραστάτας ἐὼν ἔπερσεν·  
 καὶ ποτε χαλκότηξον Ἀμαζόνων μετ' ἀλκᾶν  
 ἔπεσ' οἱ· οὐδὲ μὴν ποτε φόβος ἀνδροδάμας ἔπαυσεν ἀκμᾶν  
 φρεσῶν.

συγγενεῖ δὲ τις εὐδοξία μέγα βρίθει·  
 ὃς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα πένων ὦ  
 ποτ' ἄτρεκέϊ  
 κατέβα ποδῖ, μυριάν δ' ἀρετᾶν ἀτελεῖ νόμῳ γέίνεται.

PIND. Nem. III. 10.

Explain the historical allusion in the fourth line, and the full force of ἀγορὰν in the fifth.

III. Εἰ θέμις ἐστὶ μοι τῶν ἀφανῆ θεόν

καὶ σὲ λιταῖς σεβίζειν,  
 ἐννουχίων ἀναξ,  
 Ἀἰδωνεῦ, Ἀἰδωνεῦ,  
 λίσσομαι μῆτ' ἐπίπονα, μῆτ'  
 ἐπὶ βαρυαχεῖ  
 ξένον ἐξανύσαι  
 μὲρῳ τὰν παγκευθῆ κάτω  
 νεκρῶν πλάκα καὶ Στύγιον δόμον.  
 πολλῶν γὰρ ἂν καὶ μάταν  
 πημάτων ἰκνουμένων  
 πάλιν σὲ δαίμων δίκαιος αὔξει.  
 ὦ χθόνιαί θεαί, σῶμά τ' ἀνικάτου  
 θηρὸς, ὃν ἐν πύλαισι  
 φασὶ πολυξέστοις  
 εὐνᾶσθαι, κнуξεῖσθαι τ'  
 ἐξ ἄντρων, ἀδάματον  
 φύλακα παρ' Ἀἰδᾶ,  
 λόγος αἰὲν ἀνέχει  
 ὃν, ὦ Γᾶς καὶ Ταρσάρου,  
 κατεύχομαι ἐν καθαρῷ βῆναι  
 ὀρμυμένῳ νερτέρᾳς  
 τῷ ξένῳ νεκρῶν πλάκας.  
 σέ τοι κικλήσκω τὸν αἰένουπνον.

ED. COL. 1556.

Translate this accurately : explain the metre of the sixth  
 and say how far it determines the sense of βαρυαχεῖ.

Ἑλένης δ' ἀδελφῆς τοιάδ' ἐξεργασμένης,  
 ἐξῆν κλέος σοι μέγα λαβεῖν· τὰ γὰρ κακά  
 παράδειγμα τοῖς ἐσθλοῖσιν εἶσοψίν τ' ἔχει.  
 εἰ δ', ὡς λέγεις, σὴν θυγατὲρ' ἔκτεινεν πατήρ,  
 ἐγὼ τί σ' ἠδίκησ' ἐμός τε σύγγονος ;  
 πῶς οὐ, πόσιν κτεínaσα, πατρῷους δόμους  
 ἡμῖν πρόσηψας, ἀλλ' ἀπηνέγκω λῆχην  
 σάλλοτριά, μισθοῦ τοὺς γάμους ὠνουμένη ;  
 κούτ' ἀντιφεύγει παιδὸς ἀντὶ σοῦ πόσις,  
 οὔτ' ἀντ' ἐμοῦ τέθνηκε, δις τόσῳς ἐμὲ  
 κτείνας ἀδελφῆς ζῶσαν.

EURIP. *Elect.* 1083.

Explain the third line and the last.

V. Η. Εἴτ' αὐτὸν ὥς εἶδ', ἤκασεν Λυσίστρατος,  
 "ἔοικας ᾧ πρὸς βῦτα νεοπλούτῳ τρυγί  
 κλητῆρί τ' εἰς ἀχυρῶνας ἀποδεδρακότι."  
 ὃ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πᾶρνοπι  
 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,  
 Σθενέλω τε τὰ σκευάρια διασκεκαρμένῳ.  
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνον,  
 οὔτος δὲ διεμύλλαινε ὡς δὴ δεξιός.  
 ὃ γέρων δὲ τὸν Θούφραστον ἤρετ' "εἰπέ μοι,  
 ἐπὶ τῷ κομᾷ, καὶ κομῆδες εἶναι προσποεῖ,  
 κωμωδοποιχῶν περὶ τὸν εὖ πρᾶττοντ' αἰεῖ;"  
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει.  
 ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.  
 ἀλλ' ἐκποδῶν ἀπειμι πρὶν πληγὰς λαβεῖν.

Φ. ἄνεχε, πάρεχε  
 κλαύσεταί τις τῶν ὀπισθῶν  
 ἐπακολουθούντων ἐμοί·  
 οἶον, εἰ μὴ 'βῆσέθ', ὅμᾳς  
 ὧ πονηροὶ στυγῆρι τῇ  
 δαδὶ φρυκτοὺς σκευάσω.

ARIST. *Vesp.* 1308.

Explain very briefly the allusions.

## CRAVEN SCHOLARSHIP.

JANUARY, 1844.

*To be translated into ENGLISH PROSE.*

VERUM ita me di ament, itaque obtingant ex te, quæ exopto  
 mihi, ut

Nunquam sciens commerui, merito ut caperet odium illam  
 mei :

Teque ante quod me amare rebar, ei rei firmasti fidem :

Nam mihi intus tuus pater narravit modo, quo pacto me  
 habueris

Præpositam amoris tuo : nunc tibi me certum est contra  
 gratiam

Referre, ut apud me præmium esse positum pietati scias.  
 Mi Pamphile, hoc et vobis, et meæ commodum famæ arbitror.  
 Ego rus abituram hinc cum tuo me esse certo decrevi patre ;  
 Ne mea præsencia obstet, neu caussa ulla restet reliqua,  
 Quin tua Philumena ad te redeat. PA. Quæso, quid istud consilii est ?  
 Illius stultitia victa, ex urbe tu rus habitatum migres ?  
 Haud facies : neque sinam, ut qui nobis, mater, maledictum velit.  
 Mea pertinacia esse dicat factum, haud tua modestia :  
 Tum tuas amicas te, et cognatas desere, et festos dies  
 Mea caussa, nolo. SO. Nihil pol jam istæc res mihi voluptatis ferunt :  
 Dum ætatis tempus tulit, perfuncta satis sum : satias jam tenet  
 Studiorum istorum ; hæc mihi nunc cura est maxuma, ut ne cui meæ  
 Longinquitas ætatis obstet, mortemve exoptet meam.  
 Hic video me esse invisam immerito : tempus est concedere,  
 Sic optume, ut ego opinor, omnes caussas præcidam omnibus ;  
 Et me hac suspicione exsolvam, et illis morem gessero.  
 Sine me, obsecro, hoc effugere, volgus quod male audit mulierum.

TERENT. *Hecyr.* Act IV. Scen. 2.

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SUFFENUS iste, Varre, quem probe nôsti,  
 Homo est venustus, et dicax, et urbanus ;  
 Idemque longe plurimos facit versus.  
 Puto esse ego illi millia aut decem aut plura  
 Perscripta : nec sic, ut fit, in palimpsesto  
 Relata ; chartæ regiæ, novi libri,  
 Novi umbilici, lora rubra, membrana  
 Directa plumbo, et pumice omnia æquata.  
 Hæc cum legas, tum bellus ille et urbanus  
 Suffenus, unus caprimulgus aut fossor  
 Rursus videtur : tantum abhorret, ac mutat.  
 Hoc quid putemus esse ? qui modo scurra,

Aut siquid hac re tritius, videbatur,  
 Idem inficeto est inficetior rure,  
 Simul poemata attingit : neque idem unquam  
 Æque est beatus, ac poema cum scribit :  
 Tam gaudet in se, tamque se ipse miratur.  
 Nimirum idem omnes fallimur ; neque est quisquam,  
 Quem non in aliqua re videre Suffenum  
 Possis. Suus quoique attributus est error :  
 Sed non videmus, mantica quod in tergo est.

CATULLUS, *Carmen XXII.*

Nec nimio tum plus, quam nunc, mortalia sæcla  
 Dulcia linquebant lamenteis lumina vitæ.  
 Unus enim tum quisque magis deprensus eorum  
 Pabula viva fereis præbebat, dentibus haustus ;  
 Et nemora ac monteis gemitu sylvasque replebat,  
 Viva videns vivo sepeliri viscera busto.  
 At, quos effugium servarat, corpore adeso,  
 Posterius, tremulas super ulcera tetra tenenteis  
 Palmas, horrifereis accibant vocibus Orcum :  
 Denique eos vita privabant vermina sæva,  
 Experteis opis, ignaros quid volnera vellent.  
 At non multa virum sub signeis millia ducta  
 Una dies dabat exitio ; nec turbida ponti  
 Æquora lædebant naveis ad saxa virosque ;  
 Sed temere incursu fluctus mare sæpe coortum  
 Sævibat, leviterque minas ponebat inaneis ;  
 Nec poterat quemquam placidi pellacia ponti  
 Subdola pellicere in fraudem ridentibus undeis :  
 Improba navigii ratio tum cæca jacebat.

LUCRETIUS, *Lib. V.*

MAGNAQUE debetur violato pœna cadurco.  
 Et movisse caput visa est argentea serpens :  
 Illius lacrymæ meditataque murmura præstant,  
 Ut veniam culpæ non abnuat, ansere magno  
 Scilicet et tenui popano corruptus, Osiria.

Cum dedit ille locum : cophino fœnoque relicto  
 Arcanam Judæa tremens mendicat in aurem,  
 Interpres legum Solymarum, et magna sacerdos  
 Arboris, ac summi fida internuntia coeli.  
 Implet et illa manum, sed parcius : ære minuto  
 Qualiæcunque voles Judæi somnia vendunt.  
 Spondet amatorem tenerum, vel divitis orbi  
 Testamentum ingens, calidæ pulmone columbæ  
 Tractato, Armenius vel Commagenus haruspex ;  
 Pectora pullorum rimatur, et exta catelli,  
 Interdum et pueri : faciet, quod deferat ipse.

JUVENALIS, Lib. II. Sat. 6.

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Vix Aurora novos movebat ortus,  
 Jam bellaria adorea pluebant.  
 Hunc rorem veniens profudit Eurus.  
 Quicquid nobile Ponticis nucetis,  
 Fecundis cadit aut jugis Idumes,  
 Quod ramis pia germinat Damascus,  
 Et quod percoquit Ebusia cannis,  
 Largis gratuitum cadit rapinis.  
 Molles caseoli, lucunculique,  
 Et massis Amerina non perustis,  
 Et mustaceus, et latente palma  
 Prægrandes caryotides cadebant.  
 Non tantis Hyas inserena nimbis  
 Terras obruit, aut soluta Pleias,  
 Qualis per cuneos hiems Latinos  
 Plebem grandine concutit sedentem.

STATIUS, *Sylv.* Lib. I. 6.

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### CRAVEN SCHOLARSHIP.

JANUARY, 1844.

*To be translated into ENGLISH PROSE :*

SED quæro, in ipsa sententia, quoniam princeps ego sum  
 us atque auctor, quid reprehendatur. Utrum causa capiendâ

novi consilii non fuit? an mense partes in ea causa non præcipuæ fuerunt? an alio potius confugiendum fuit? Quæ via, qua causa major esse, quam fames, potuit? quam seditio! quam consilia tua, tuorumque; qui, facultate oblata, ad imperitorum animos incitandos, renovaturum te tua illa funesta latrocinia ob annonæ causam putarunt? Frumentum provinciæ frumentariæ partim non habebant; partim in aliis terras, credo, propter varietatem venditorum miserant; partim, quo gratius esset, tum, cum in ipsa fame subvenissent, custodiis suis clausum continebant, ut subito novum mitterent. Res erat non in opinione dubia, sed in præsentī, atque ante oculos proposito periculo: neque id conjectura prospiciebamus, sed jam experti videbamus. Nam, cum ingravesceret annona, ut jam plane inopia ac fames, non caritas timeretur, concursus est ad templum Concordiæ factus, senatum illuc vocante Metello consule. Qui si verus fuit, ex dolore hominum, et fame; certe consules causam suscipere, certe senatus aliquid consilii capere potuit. Sin caesa fuit annona, seditionis quidem instimulator et concitator tu fuisti: nonne id agendum nobis omnibus fuit, ut materiem subtraheremus furori tuo?

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QUIBUS cognitis rebus Cn. Pompeius filius, qui classi Ægyptiæ præerat, ad Oricum venit; submersamque navim remulco, multisque contendens funibus abduxit: atque alteram navem, quæ erat ad custodiam ab Acilio posita, pluribus aggressus navibus, in quibus ad libram fecerat turres, ut ex superiori pugnans loco, integrosque semper defatigatis summittens, et reliquis partibus simul ex terra scalis, et classe moenia oppidi tentans, ut adversariorum manus diduceret, labore, et multitudine telorum nostros vicit: defectisque defensoribus, qui omnes scaphis excepti refugerent, etiam navem expugnavit: eodemque tempore ex altera parte molem tenuit naturalem objectam, quæ pene insulam contra oppidum effecerat. IV biremes subjectis scutulis impulsas vectibus in interiorē partem transduxit. Ita ex utraque parte naves longas aggressus, quæ erant deligatæ ad terram, atque inanes, IV ex his abduxit, reliquas incendit. Hoc confecto negotio, D. Lælium ab Asiatica

classe abductum reliquit, qui comestus Bullide atque Amantia importari in oppidum prohibebat; ipse Lissum profectus naves onerarias xxx a M. Antonio relictas intra portum aggressus omnes incendit; Lissum expugnare conatus, defendentibus civibus Romanis, qui ejus erant conventus, militibusque, quos presidii causa miserat Cæsar, triduum moratus, paucis in oppugnatione amissis, re infecta, inde discessit.

Give a short account of the Oration of Cicero Pro Domo Sua.

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*To be translated into ENGLISH PROSE :*

RHODII maximi ad omnia momenti habebantur : quia non favere tantum, sed adjuvare etiam viribus suis bellum poterant, XL. navibus auctore Hegesilo comparatis. Qui cum in summo magistratu esset (Prytanin ipsi vocant) multis rationibus pervicerat Rhodios, ut omissa, quam sæpe vanam experti essent regum fovendorum spe, Romanam societatem, unam tum in terris vel viribus, vel fide stabilem, retinerent. Bellum imminere cum Perseo : desideraturos Romanos eundem navalem apparatus, quem nuper Antiochi, quem Philippi ante bello vidissent : trepidaturos tum repente paranda classe, cum mittenda esset, nisi reficere naves, nisi instruere navalibus sociis cepissent. Id eo magis enixe faciendum esse, ut crimina delata ab Eumene, fide rerum refellerent. His incitata XL. navium classem instructam, ornatamque legatis Romanis advenientibus, ut non expectatam adhortationem esse appareret, ostenderunt. Et hæc legatio magnum ad conciliandos animos civitatum Asiæ momentum fuit. Decimius unus sine ullo effecto captarum etiam pecuniarum ab regibus Illyriorum suspicione infamis, Romam rediit.

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· OMNIUM harum gentium virtute præcipui Batavi, non multum ex ripa, sed insulam Rheni amnis colunt, Cattorum quondam populus, et seditione domestica, in eam sedem trans-



gressus, in quibus pars Romani imperii fierent. Manet honos, et antiquæ societatis insigne : nam nec tributis contemnuntur, nec publicanus atterit : exempti oneribus et collationibus, et tantum in usum præliorum sepositi, velut tela atque arma, bellis reservantur. Est in eodem obsequio et Mattiacorum gena. Protulit enim magnitudo populi Romani ultra Rhenum, utraque veteres terminos, imperii reverentiam. Ita sede finibusque in sua ripa, mente animoque nobiscum agunt, cetera similes Batavis, nisi quod ipso adhuc terræ suæ solo et cælo acrius animantur. Non numeraverim inter Germaniæ populos, quamquam trans Rhenum Danubiumque consederint, eos, qui Decumates agros exercent. Levissimus quisque Gallorum, et inopia audax, dubiæ possessionis solum occupavere. Mox limite acto, promotisque præsidiis, sinus imperii, et pars provinciæ habentur.

1. Describe Insula Batavorum.

2. What were Decumates agri ? Why so called ?

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## UNIVERSITY SCHOLARSHIP EXAMINATION.

JANUARY, 1844.

*To be translated into LATIN PROSE :*

MEN of elegant and noble minds are shocked at seeing the characters of persons who deserve esteem for their virtue, knowledge, or services to their country, placed in wrong lights, and by misrepresentation made the subject of buffoonery. Such a nice abhorrence is not indeed to be found among the vulgar, but, methinks, it is wonderful that these who have nothing but the outward figure to distinguish them as men, should delight in seeing it abused, vilified, and disgraced. I must confess there is nothing that more pleases me in all that I read in books, or see among mankind, than such passages as represent human nature in its proper dignity. As man is a creature made up of different extremes, he has something in him very great and very mean : a skilful artist may draw an excellent

picture of him in either views. The finest authors of antiquity have taken him on the more advantageous side. They cultivate the natural grandeur of the soul, raise in her a generous ambition, feed her with hopes of immortality and perfection, and do all they can to widen the partition between the virtuous and the vicious, by making the difference between them as great as between Gods and Brutes. In short, it is impossible to read a page in Plato, Tully, and a thousand other ancient moralists, without being a greater and a better man for it. On the contrary, I could never read any of our modish French authors, or of those of our own country, who are the imitators and admirers of that trifling nation, without being for some time out of humour with myself, and at every thing about me. Their business is to depreciate human nature, and consider it under its worst appearances. They give mean interpretations and base motives to the worthiest actions. They resolve virtue and vice into constitution. In short, they make no distinction between man and man, or between the species of Men and that of Brutes.

In addition to these, an original Latin essay, and original Latin hexameters were set.

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### CRAVEN SCHOLARSHIP.

JANUARY, 1844.

*One Hour and a Half.*

*To be translated into GREEK PROSE :*

IN every thing that is offered to the eyes or ears, the design should always be, to convey either some utility, or some pleasure. All history especially should be directed constantly to these two ends. But an exaggerated description of astonishing accidents is certainly neither useful nor pleasing. It cannot be useful, since no one would wish to imitate what is contrary to reason : nor pleasing, because none can be delighted either with the sight or the relation of

such events as are repugnant both to nature and to the common apprehensions of men. We may desire indeed once, and for the first time only, to see or to hear of such disasters; for the sake of being assured, that some things may happen which we conceived to be impossible. But when we have this assurance, any lengthened repetition, forced upon us, only fills us with disgust. An historian therefore should be contented barely to relate, what may serve for imitation, or may be heard with pleasure. An enlarged description of calamity, which exceeds those bounds, may be proper indeed for tragedy, but not for history. Some indulgence however may be allowed perhaps to those historians, who, because they neither have considered the works of nature, nor are acquainted with the general course of things in the world, are ready to regard the events which themselves have seen, or which they have greedily received from others, as the greatest and most wonderful that have happened in any age. Misled by this persuasion, and not sensible of the mistake into which they have fallen, they set themselves to relate with large exaggeration transactions, which have not even the praise of novelty, since they have before been recounted by others, and from which their readers also never can derive either advantage or delight.

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#### UNIVERSITY SCHOLARSHIP EXAMINATION.

JANUARY, 1844.

*To be translated into GREEK IAMBICS :*

My Mother Earth,  
And thou fresh breaking Day, and you, ye Mountains,  
Why are ye beautiful? I cannot love you.  
And thou, the bright Eye of the universe,  
That openest over all, and unto all  
Art a delight—thou shin'st not on my heart.  
And you, ye Craggs, upon whose extreme edge  
I stand, and on the Torrent's brink beneath

Behold the tall Pines dwindled as to shrubs  
 In dizziness of distance, when a leap,  
 A stir, a motion, even a breath, would bring  
 My breast upon its rocky bosom's bed  
 To rest for ever—wherefore do I pause ?  
 I feel the impulse—yet I do not plunge ;  
 I see the peril—yet do not recede ;  
 And my brain reels—and yet my foot is firm :  
 There is a power upon me which withholds,  
 And makes it my fatality to live ;  
 If it be life to wear within myself  
 This barrenness of spirit, and to be  
 My own soul's sepulchre, for I have ceased  
 To justify my deeds unto myself—  
 The last infirmity of evil. Ay,  
 Thou winged and cloud-cleaving minister,  
 Whose happy flight is highest into heaven,  
 Well may'st thou swoop so near me ; I should be  
 Thy prey, and gorge thine Eaglets.

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### UNIVERSITY SCHOLARSHIP EXAMINATION.

JANUARY, 1844.

*To be translated into LATIN ELEGIACS :*

THOU, as a gallant bark from Albion's coast  
 (The storms all weather'd and the ocean cross'd)  
 Shoots into port, at some well-haven'd isle,  
 Where spices breathe, and brighter seasons smile,  
 There sits quiescent on the floods, that show  
 Her beauteous form reflected clear below,  
 While airs impregnated with incense play  
 Around her, fanning light her streamers gay ;  
 So thou, with sails how swift ! hast reach'd the shore,  
 " Where tempests never beat nor billows roar."  
 And thy lov'd consort on the dangerous tide  
 Of life long since has anchor'd by thy side.

But me, scarce hoping to attain that rest,  
 Always from port withheld, always distress'd,  
 Me howling blasts drive devious, tempest toss'd,  
 Sails ripp'd, seams opening wide, and compass lost,  
 And day by day some current's thwarting force  
 Sets me more distant from a prosp'rous course.  
 Yet oh the thought, that thou art safe and he!  
 That thought is joy, arrive what may to me.

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### CRAVEN SCHOLARSHIP.

1844.

*To be translated into LATIN ALCAICS :*

Now strike the golden lyre again :  
 A louder yet, and yet a louder strain.  
 Break his bands of sleep asunder,  
 And rouse him like a rattling peal of thunder.  
     Hark ! hark ! the horrid sound  
     Has rais'd up his head,  
     As awak'd from the dead ;  
     And amaz'd he stares around.  
 " Revenge ! Revenge !" Timotheus cries :  
     " See the furies arise :  
     See the snakes that they rear,  
     How they hiss in their hair,  
 And the sparkles that flash from their eyes.  
     Behold a ghastly band,  
     Each a torch in his hand !  
 These are Grecian ghosts that in battle were slain,  
     And unburied remain  
     Inglorious on the plain :  
     Give the vengeance due  
     To the valiant crew.  
 Behold how they toss their torches on high,  
     How they point to the Persian abodes,  
     And glitt'ring temples of their hostile gods !"  
 The princes applaud with a furious joy,

And the King seiz'd a flambeau with zeal to destroy :  
     Thais led the way  
     To light him to his prey,  
 And, like another Helen, fir'd another Troy.

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### SENATE-HOUSE EXAMINATION.

WEDNESDAY, Jan. 1, 1845. 9...11½.

[N. B. The Differential Calculus is not to be employed.]

1. If one side of a triangle be produced, the exterior angle is greater than either of the interior opposite angles.

α. In equal circles equal circumferences are subtended by equal straight lines.

3. A Turkey carpet, measuring 11 ft. 6 in. by 9 ft. 8 in., is laid down on the floor of a room measuring 14 ft. by 12 ft. 6 in., determine the quantity of floor-cloth necessary to complete the covering of the area, and its price at 6s. per square yard.

β. State and explain the rule for the extraction of the square root of an algebraical expression. Determine the square root of  $4x^4 - 4x^3 + 5x^2 - 2x + 1$ .

5. When is one quantity said to vary directly as another? If  $x$  varies directly as  $y$  when  $z$  is constant, and inversely as  $z$  when  $y$  is constant, then if  $y$  and  $z$  both vary  $x$  will vary as  $\frac{y}{z}$ .

If 3, 2, 1 be simultaneous values of  $x, y, z$  respectively in the preceding proposition, determine the value of  $x$  when  $y = 2$  and  $z = 4$ .

γ. Solve the following equations :

$$\begin{aligned} \frac{x-1}{x+1} &= 1 + \frac{1}{x}, \\ \left. \begin{aligned} x+y &= x^2 \\ 3y-x &= y^2 \end{aligned} \right\}, \\ \sqrt{a+x} + \sqrt{a-x} &= \sqrt{b}. \end{aligned}$$

7. Investigate a rule for transforming a number from one scale of notation to another.

In what scale will the number 95 be denoted by 137? ,

8. Prove that

$$\tan(\theta + \theta') = \frac{\tan \theta + \tan \theta'}{1 - \tan \theta \tan \theta'} ,$$

and also that

$$\tan^{-1} \frac{1}{3} + \tan^{-1} \frac{1}{5} + \tan^{-1} \frac{1}{7} + \tan^{-1} \frac{1}{8} = \frac{\pi}{4} .$$

9. Assuming the formula  $\cos A = \frac{b^2 + c^2 - a^2}{2bc}$ , find an

expression for the area of a plane triangle in terms of the sides.

Simplify the expression in the case of an equilateral triangle.

10. Find the equation of the straight line which meets the axes of  $x$  and  $y$  respectively at distances  $a$  and  $b$  from the origin. If the axes are rectangular, what angle do the two straight lines  $x + y\sqrt{3} = 0$  and  $x - y\sqrt{3} = 2$  make with each other?

11. Investigate the polar equation of the conic sections referred to the focus.

If  $S$  be the focus, and  $PSP'$  any focal chord, then  $\frac{1}{SP} + \frac{1}{SP'} = \text{a constant quantity}.$

12. If the distance between the vertex and focus of an ellipse remain constant while the major axis increases *sine limite*, the ellipse will ultimately pass into a parabola.

What is the eccentricity of the ellipse whose equation is  $2x^2 + 3y^2 = c^2$ ?

13. In spherical triangles the sines of the angles are proportional to the sines of the opposite sides.

14. The area of a spherical triangle varies as the excess of the sum of its angles over two right angles.

15. Given the logarithms of two consecutive whole numbers,  $p$ ,  $p + 1$ , investigate a series for the calculation of  $\log(p + 2)$ .

If the tabular logarithms of two consecutive numbers of considerable magnitude be given, find the Napierian logarithms of the same numbers.

6. If  $a$ ,  $b$ ,  $c$ , &c. are the roots of the equation

$$x^n + p_1x^{n-1} + p_2x^{n-2} + \dots = 0,$$

show that

$$a^2 + b^2 + c^2 + \dots = p_1^2 - 2p_2.$$

Hence determine the nature of the roots of the equation

$$x^3 + 4x^2 + 9x + 1 = 0.$$

### SENATE-HOUSE EXAMINATION.

WEDNESDAY, Jan. 1, 1845. 1..4.

[N.B. The Differential Calculus is not to be employed.]

1. ASSUMING that when two forces are represented in magnitude and direction by two adjacent sides of a parallelogram the diagonal is in the direction of the resultant, prove that it also represents it in magnitude.

A uniform beam is hung from a fixed point by two unequal strings attached to its extremities: compare the tension of each string with the weight of the beam.

2. Find the relation between  $P$  and  $W$  on a smooth inclined plane,  $P$  acting in a given direction. In what direction must  $P$  act to support the greatest weight?

$W$  being supported by a string parallel to the plane, which passes over a fixed pulley, and is attached to a weight  $W'$ , prove that when  $W'$  is moved the centre of gravity of  $W$  and  $W'$  will neither rise nor fall.

3. Find the centre of gravity of the frustum of a pyramid bounded by a plane parallel to the base, assuming the position of that of an entire pyramid.

$\alpha$ . How are velocity and accelerating force measured? State the second law of motion.



A body is thrown vertically upwards with a velocity  $3g$ . At what times will its height be  $4g$ , and what will be its velocity at these times?

$\beta$ . A perfectly elastic ball impinges directly upon another at rest; determine the velocities after impact.

If the original direction of the striking ball is inclined at an angle of  $45^\circ$  to the line joining the centres, what will be the angle between the directions of its motion before and after impact?

$\gamma$ . Two unequal weights connected by a string hang over a fixed pulley. Find the accelerating force, neglecting the inertia of the pulley.

$\delta$ . Enunciate and prove Newton's tenth Lemma. Adapt the figure to the case in which the force is constant; and deduce the formula  $s = \frac{1}{2}ft^2$ .

$\epsilon$ . When bodies describe different circles with uniform velocities, the forces tend to the centres of the circles, and are as the squares of the velocities divided by the radii of the circles.

If the superior planets always appeared stationary in geocentric opposition, what would be the law of force, supposing the orbits to be circles in the plane of the ecliptic?

$\zeta$ . A body is retained in a conic section by a force directed to the focus; show that the velocity at the greatest or least distance is to the velocity in a circle at that distance, as the square root of the latus rectum is to the square root of twice the greatest or least distance.

10. Find the conditions of equilibrium of a solid floating in a fluid.

11. Show how to compare the specific gravities of two liquids by weighing the same solid in each.

12. Explain the action of the siphon.

Water is flowing out of a vessel through a siphon; what would take place if the pressure of the atmosphere were removed and afterwards restored, (1) when the lower end of the siphon is immersed in water, (2) when it is not?

$\eta$ . Define the principal focus of a spherical reflector. In direct reflection at a spherical surface, the rectangle con-

tained by the distances of the conjugate foci from the principal focus is invariable.

8. Find the deviation of the axis of a pencil refracted through a prism in a plane perpendicular to the edge.

Can objects be seen through a prism, whose refractive index for mean rays is 1.5, and refracting angle a right angle?

9. Prove the proposition in Optics on which the construction of Hadley's sextant depends. How do you find the index error.

16. When the Sun has a given north declination, show at what parts of the Earth he is visible, (1) during 24 hours, (2) during 12 hours.

17. Find the time at a given place from observing the altitude of a known star.

18. Explain the cause of aberration, and find the amount and direction of the change it produces in the apparent place of a star.

Why is the apparent place of the Moon not sensibly affected by aberration?

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### SENATE-HOUSE EXAMINATION.

THURSDAY, *Jan. 2, 1845.* 9...11½.

1. DETERMINE the conditions of equilibrium of a rigid body acted on by any system of forces, one point in the body which fixed. If the forces are not in equilibrium, find the plane in which a couple must be applied in order to produce equilibrium.

α. The area of the surface generated by a plane curve which turns about an axis in its own plane is equal to the product of the length of the curve into the length of the path of its centre of gravity, provided the generating curve lies wholly on one side of the axis. Why is this last condition necessary?

β. Find the equation to the path of a projectile in *vacuo*.

Determine the angle of elevation at which a body must be projected in order that the focus of its path may lie in the horizontal plane passing through the point of projection.

4. Prove that in central orbits the velocity varies inversely as the perpendicular on the tangent. And hence show that the general equation of central orbits is

$$h^2 \left( \frac{1}{p^3} - \frac{1}{p_1^3} \right) = 2 \int_{r_1}^r P dr.$$

where  $P$  is the force at distance  $r$ , and  $r_1, p_1$  are any two co-ordinate values of  $r$  and  $p$ .

γ. A cylindrical vessel, the top and bottom of which are formed by planes perpendicular to its axis, contains elastic fluid, the weight of which may be neglected. If the vessel revolve uniformly about its axis, find the pressure at any point of the fluid mass.

6. The motion of rotation of a rigid system acted on by any forces, about its centre of gravity, is the same as if the centre of gravity were fixed, and the same forces acted.

A heavy beam moves about a horizontal axis passing through one extremity; apply the preceding principle to determine, for any position of the beam, the pressure on the axis in the direction perpendicular to the beam.

7. Show that the rays of a small pencil of light after oblique reflection at a spherical surface converge to, or diverge from, two focal lines.

Why is the image of a point formed by a prism in the position of minimum deviation more distinct than when the prism is in any other position?

δ. A pencil of white light is incident directly on a thin convex lens of small aperture. Determine the position and radius of the least circle of chromatic aberration.

ε. Find an approximate expression for the tangential disturbing force of the Sun and Moon, and determine the amount of the Variation, so far as it depends on this disturbing force.

ζ. Determine approximately the ratio of the axes of the

**Moon's oval orbit.** What would have been the value of this ratio if the Moon's motion in her orbit had been from east to west?

7. State the ordinary methods for determining the latitude of the place of observation. In what manner may a transit instrument, whose axis is placed north and south, be used for this purpose? Prove that an error of level in the transit instrument will produce an equal error in the latitude thus determined.

12. If the polar axis of an equatoreal be slightly displaced, determine the corrections to be made in the readings off.

13. Determine the method of observing with the mural circle. How can incorrect graduation be detected in this instrument?

14. Investigate a formula for determining by means of a barometer, the altitude of a balloon.

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### PROBLEMS.

SENATE-HOUSE. THURSDAY, Jan. 2, 1845. 1...4.

1. The squares of the sides of a quadrilateral figure are greater than the squares of its diagonals by four times the square of the line joining the middle points of the diagonals.

2. The coefficient of  $x^r$  in the expansion of  $(1+x)(1+cx)(1+c^2x) \dots$ , the number of factors being unlimited, and  $c$  less than unity, is equal to

$$\frac{c^{\frac{1}{2}r(r-1)}}{(1-c)(1-c^3)(1-c^5) \dots (1-c^r)}.$$

3. Find in a form adapted to logarithmic computation the distance of two points  $CD$  in the same plane with a given base  $AB$ , the angles subtended by  $AB$ ,  $AD$  at  $C$ , and by  $AB$ ,  $BC$  at  $D$  being given.

4. Straight lines drawn through the angular points of a

triangle divide the sides in the ratios  $a$  to  $d$ ,  $b$  to  $e$ , and  $c$  to  $f$ . Show that the ratio of the area included by these lines to the area of the triangle is equal to

$$\frac{(abc - def)^2}{(ab + ae + de)(ac + cd + df)(+bc + bf + ef)}$$

5. Four points  $A, B, C$  and  $D$  on the surface of a sphere are joined by arcs of great circles, and  $E, F$  are the middle points of the arcs  $AC, BD$ ; show that

$$\cos AB + \cos BC + \cos CD + \cos AD = 4 \cos AE \cos BF \cos FE,$$

and deduce the property of a plane quadrilateral stated in Prob. 1.

6. Straight lines drawn at right angles to the tangents of a parabola at the points where they meet a given straight line perpendicular to the axis, are in general tangents of a confocal parabola.

7. A ball thrown from any point in one of the walls of a rectangular room after striking the three others returns to the point of projection before it falls to the ground. Show that the space due to the velocity of projection is greater than the diagonal of the floor.

8. Two weights are successively fixed on the southern arm of a dipping needle; having given the moments of the weights and the inclination of the needle to the horizon in the positions of equilibrium, find the true dip.

9.  $A$  is the fixed reflector of a sextant,  $B$  the moveable one; produce  $BA$ , the course of a ray between the reflections, to  $C$ , making  $AC = AB$ ; and let the reflector  $A$  be fixed at  $C$  in such a position that the ray coming from  $B$  may be reflected to the same point in the opposite limb as before. If the instrument be now employed in the usual manner, what angle must be added to the reading off?

10. A cone, the vertex of which is fixed at the bottom of a vessel containing fluid, is in equilibrium with its slant side vertical and the lowest point of its base just touching the surface of the fluid. Compare the density of the cone with that of the fluid.

11. A triangle is inscribed in a conic section, prove that

the points in which the sides of the triangle produced meet the tangents at the opposite angles are in the same straight line.

12. Show that the rectification of the curve of which the equation is  $(x^2 + y^2)^2 - 4ab(x^2 + y^2) + 4a^2x^2 = 0$ , where  $(a - 2b)(2a - b) = ab$ , depends upon an elliptic function of the first order, of which the modulus is  $\sqrt{5} - 2$ .

13. An ellipsoid is cut by a plane, the distance of which from the centre bears a constant ratio to its distance from the parallel tangent plane. Show that the volume of the cone whose base is the section and vertex the centre of the ellipsoid is invariable.

14. Having given the equations of a curve in space referred to three rectangular axes, find the length of a perpendicular from the origin upon the tangent at any point.

$$\text{Ex. } x = a \cos \theta, y = a \sin \theta, z = \frac{a}{2} (e^\theta + e^{-\theta}).$$

Prove that if the perpendicular be invariable the involute lies on the surface of a sphere.

$$15. \text{ Show that } \int_0^{\infty} \frac{dx}{x} (\cos ax - \cos bx) = \log \frac{b}{a},$$

and that

$$\int_0^{\infty} \frac{dx}{x} \log \frac{1 + 2m \cos ax + m^2}{1 + 2m \cos bx + m^2} = \log (1 + m) \log \frac{a^2}{b^2}$$

$$\text{or } \log \left( 1 + \frac{1}{m} \right) \log \frac{a^2}{b^2},$$

according as  $m$  is less or greater than unity.

16. A body  $P$  moves on the surface of a right cone, the axis of which is vertical and meets a horizontal plane in  $S$ . Find the law of force to  $S$  by which a body may be retained in the curve which is the projection of  $P$ 's path on the plane.

17. In a medium, the resistance of which is partly constant and partly varying as an integral power of the velocity, find

the velocity of a projectile at any point of its path in terms of the inclination of the path to the horizon at that point.

18. The circumpolar portion of the heavens is delineated according to the principle of Mercator's chart on the sector of a circle of which the arc represents a given parallel of declination, and the centre represents the pole. Find the radius of the arc which represents any other parallel.

19. The Sun's light is refracted through a prism, the edge of which is vertical. Find the position of the refracting surfaces in order that for a given altitude of the Sun the deviation of the rays of a given color may be a minimum.

If  $z$  be the Sun's zenith distance,  $i$  the refracting angle,  $x$  the angle of first incidence reduced to the horizon,  $\mu$  the index for the given color, show that the minimum deviation  $D$  is given by the equations

$$\sin \frac{D}{2} = \sin z \sin \left( x - \frac{i}{2} \right) : \sin x = \mu \sin \frac{i}{2} .$$

$$\sqrt{1 + \left( 1 - \frac{1}{\mu^2} \right) \cot^2 z} .$$

20. Account for halos and mock Suns. Find the greatest altitude of the Sun at which the latter can be seen.

21. A circular disc revolving about an axis through its centre perpendicular to its plane, which is inclined at a given angle to the horizon, is placed upon a smooth horizontal plane; determine the motion.

When the initial velocity of the circumference is very great compared to that acquired in 1'' by a falling body, find the time and extent of the vertical oscillations of the centre of gravity.

22. A comet in moving from one given point to another throws off at every instant small portions of its mass, which always bear the same ratio ( $n$ ) to the mass which remains. If  $v$  be the velocity with which each particle is thrown off,  $\alpha$  the inclination of its direction to the radius vector, prove that the period ( $t$ ) will be diminished by

$$\frac{3ntv}{fa} \left\{ (\varphi' - \varphi) \sqrt{ap} \cdot \sin \alpha - (r' - r) \cos \alpha \right\}$$

$\phi$  and  $\phi'$  being the eccentric anomalies,  $r$  and  $r'$  the focal distances at the given points,  $a$  the mean distance,  $2p$  the latus rectum, and  $f$  the force at distance  $a$ .

23. Find the position of a small rectilinear magnet, the centre of which is fixed, when the action upon a distant particle of free magnetism is in a given direction.

24. Waves are propagated along a canal of uniform depth and breadth, the motion of the particles being small. Show that the square of the period of the waves is equal to

$$\frac{2\pi\lambda}{g} \frac{\frac{4\pi k}{e\lambda} + 1}{\frac{4\pi k}{e\lambda} - 1},$$

$k$  being the depth of the canal,  $\lambda$  the length of the waves, and  $g$  the force of gravity.

#### SENATE-HOUSE EXAMINATION.

FRIDAY, Jan. 3, 1845. 9...11½.

1. DEFINE compound ratio.

Equiangular parallelograms have to one another the ratio which is compounded of the ratios of their sides.

2. Draw a straight line perpendicular to a plane from a given point above it.

$\alpha$ . Show how to find the number of positive integral solutions of  $ax + by = c$ , where  $a$ ,  $b$  and  $c$  are integers.

Find three simple fractions in arithmetical progression whose denominators shall be 6, 9, 18, and whose sum shall be  $2\frac{1}{3}$ .

$\beta$ . Assuming the expansion of  $(1+x)^n$ ,  $n$  being a positive integer, determine the relation between any two consecutive terms of  $(1+x)^n$ .

If  $\left(\frac{a}{a-x}\right)^n$  be expanded in a series of ascending powers

of  $x$ , at what term will the series begin to converge,  $x$  being less than  $a$ ?



5. An odd number of real roots of the equation  $f''(x) = 0$  lies between each adjacent pair of real roots of  $f(x) = 0$ .

When all the real roots of  $f''(x) = 0$  can be obtained, show how to determine the number and situation of the real roots of  $f(x) = 0$ . Ex.  $x^4 - 32x + 20 = 0$ .

6. Expand  $(\cos \theta)^n$  in a series of cosines of multiple arcs,  $n$  being a positive integer.

From the result deduce the expansion of  $(\sin \theta)^n$ .

7. Find the locus of a point, from which if a pair of tangents be drawn to an ellipse, the straight line joining the points of contact shall pass through the focus.

8. Determine the nature of any plane section of a right cone. If the cone be right-angled, what is the inclination of its axis to the planes of those sections the eccentricity of

which is  $\frac{1}{\sqrt{2}}$ ?

9. Prove that the equation to a plane passing through the origin of co-ordinates is  $z = Ax + By$ . Assign a geometrical meaning to  $A$  and  $B$  when the axes are oblique.

From a given point  $O$ ,  $OP$  is drawn meeting a given plane in  $Q$ , and the rectangle contained by  $OP$ ,  $OQ$  is invariable; what is the locus of  $P$ ?

10. Differentiate  $\frac{1}{x + \sqrt{1-x^2}}$ ,  $\log_x a$ ,  $\tan^{-1} \sqrt{1-x}$ .

Transform the expression  $\frac{d^2y}{dx^2} + \left(\frac{dy}{dx}\right)^2$  into one in which  $y$  is the independent variable.

11. If  $u$  be a function of the variables  $y, z, \dots$  each of which is a function of  $x$ , prove that

$$\frac{du}{dx} = \frac{du}{dy} \frac{dy}{dx} + \frac{du}{dz} \frac{dz}{dx} + \dots$$

Apply this theorem to find  $\frac{dy}{dx}$  and  $\frac{d^2y}{dx^2}$  from the equation

$$f(x, y) = 0.$$

12. Define the circle of curvature, and find expressions for the radius of curvature and the co-ordinates of the centre of curvature at any point of a plane curve referred to rectangular co-ordinates.

The circle of curvature at any point of a parabola, except the vertex, cuts the axis at two points on opposite sides of the vertex.

5. Investigate the integrals of

$$\frac{dx}{\sqrt{x^2 - a^2}} \text{ and } \frac{dx}{x\sqrt{x^2 - a^2}}.$$

Integrate

$$\frac{dx}{x\sqrt{x+a}}, \quad \frac{x^2 dx}{(x-a)^2}, \quad \sqrt{a + b \sec^2 x} dx$$

7. Find the differential coefficient of the volume of a solid of revolution.

Determine the volume of the solid generated by the revolution of the curve  $(x^2 + y^2)^2 = a^2 x^2 + b^2 y^2$  about the axis of  $x$ ,  $a$  being greater than  $b$ . And show what the result becomes when  $a$  is equal to  $b$ .

## PROBLEMS.

SENATE-HOUSE. FRIDAY, Jan. 3, 1845, 1...4.

1. DIVIDE a circle into two parts such that the angle contained in one segment shall equal twice the angle contained in the other.

2. If  $S_p$  represents the series  $1^p + 2^p + 3^p + \dots + (p-1)^p$ , and  $a_1, a_2, \dots$  are the coefficients of  $x^2 \dots$  in the expansion of  $(1+x)^{p+1}$ ,  

$$p(p^p - 1) = a_1 S_1 + a_2 S_2 + \dots + a_{p-1} S_{p-1} + a_p S_p.$$

3. A chord ( $PSP$ ) is drawn through the focus ( $S$ ) of an ellipse, and the points ( $P, P'$ ) are joined with the other focus ( $H$ ); determine the condition of the area ( $PHP'$ ) being a maximum. Show that this problem is always possible.

4. Two particles move in different planes about a centre which attracts with a force varying inversely as the square of the distance, the one in a circle, the other in an ellipse; the orbits have two points in common, and at either of these points the velocity of one particle is to that of the other as  $a$  to 1. Determine the eccentricity of the ellipse.

5. A short-sighted person has a concave lens of insufficient power; show that he may increase the power by inclining the lens slightly towards the line joining his eye and a distant object.

6. In a parabola whose equation is  $y^2 = lx$ , the ordinates of three points, such that the normals pass through the same point, are  $y_1, y_2, y_3$ ; prove that

$$y_1 + y_2 + y_3 = 0,$$

and that a circle described through these points passes through the vertex of the parabola.

7. A pack of cards is laid on a table; each projects in the direction of the length of the pack beyond the one below it; if each projects as far as possible, prove that the distances between the extremities of the successive cards will form an harmonic progression.

8. A very small bar of matter is moveable about one extremity which is fixed halfway between two centres of force attracting inversely as the square of the distance; if  $l$  be the length of the bar, and  $2a$  the distance between the centres of force, prove that there will be two positions of equilibrium for the bar, or four, according as the ratio of the absolute intensity of the more powerful force to that of the less

powerful, is or is not greater than  $\frac{a + 2l}{a - 2l}$ : and distinguish

between the stable and unstable positions.

9. A particle is placed on the surface of an ellipsoid, in the centre of which is resident an attractive force, determine the direction in which the particle will begin to move.

10. A plane is drawn according to a certain assigned law cutting an ellipsoid; find the locus of the vertex of the cone which touches the ellipsoid in the curve of intersection.

If  $a, b, c$  be the semi-axes of the ellipsoid  $\frac{x}{a} + \frac{y}{\beta} + \frac{z}{\gamma} = 1$

the equation to the cutting plane,  $\alpha, \beta, \gamma$  being connected by the relation

$$\frac{a^4}{\alpha^4} + \frac{b^4}{\beta^4} + \frac{c^4}{\gamma^4} = \text{constant},$$

the locus will be a sphere.

11. A sphere and ellipsoid which intersect are described about the same point as centre; prove that the product of the areas of the greatest and least sections of the ellipsoid, made by planes passing through the centre and any point in the line of intersection of the two surfaces, will be constant.

12. Find the equation of a family of spirals which shall have this property, that the ratio of any two radii vectores at right angles to each other shall be constant.

Show that  $r = a \cos 4\theta \cdot e^{\theta}$  is the equation of such a spiral, and trace it.

13. If  $F\left(x, \frac{1}{x}\right)$  be any symmetrical function of  $x$  and

$\frac{1}{x}$ , then will

$$\int_0^{\infty} \frac{dx}{x \cdot F\left(x, \frac{1}{x}\right)} = 2 \int_0^1 \frac{dx}{x \cdot F\left(x, \frac{1}{x}\right)}.$$

14. A smooth triangular board  $ABC$ , of which the angle  $C$  is obtuse, is fixed with its plane vertical, and the side  $AB$  resting on a horizontal plane: a weight is allowed to run down the side  $CA$ ; the board is suddenly unfixed; compare the pressure of the weight on the board before and after it is allowed to move.

15. Prove that  $\int_0^{2\pi} e^{\cos \theta} \cos(\sin \theta) d\theta = 2\pi$ ,

and that 
$$\int_0^{\frac{\pi}{2}} \frac{\sqrt{1-c}}{1-c \cos^m \theta} \cdot d\theta = \frac{\pi}{\sqrt{2m}},$$

when  $c$  is indefinitely nearly equal to 1,  $m$  being a positive quantity.

16. Two equal heavy balls ( $A$  and  $B$ ) are thus suspended; the ball ( $A$ ) by a fine thread from a fixed point, and the ball ( $B$ ) from the lowest point of the ball ( $A$ ) by another fine thread of the same length as the former. The ball ( $B$ ) receives a slight horizontal blow, determine the motion.

17. A smooth oblate spheroid, the centre of which is fixed, is revolving uniformly about its axis of figure, when it receives a normal blow; determine the subsequent motion, and show that the instantaneous axis of rotation will always lie in the surface of a right cone.

18. Having the following approximate data :

for rain-water  $\cos^{-1} \sqrt{\frac{\mu^2 - 1}{15}} = 76^\circ. 40'$

and  $\cos^{-1} \frac{4}{\mu} \sqrt{\frac{\mu^2 - 1}{15}} = 46^\circ. 40' :$

obliquity of ecliptic  $= 23^\circ. 30' :$

latitude of London  $= 51^\circ. 30' :$

show that, in the latitude of London, no portion of a tertiary rainbow can be seen by an observer, whose back is turned towards the sun, if the Sun be distant from the summer solstice by an angle greater than that determined from the equation  $\sec \theta = 2 \cos 11^\circ. 30'.$

19. A ray of light is incident from the centre of an ellipsoid, the inner surface of which is polished, and the equation of which is  $\frac{x^2}{a^2} + \frac{y^2}{b^2} + \frac{z^2}{c^2} = 1$ ; prove that the equations to the reflected ray will be

$$\frac{x_1 - x}{x \left( 2 \frac{p^2}{a^2} - 1 \right)} = \frac{y_1 - y}{y \left( 2 \frac{p^2}{b^2} - 1 \right)} = \frac{z_1 - z}{z \left( 2 \frac{p^2}{c^2} - 1 \right)},$$

where  $xyz$  are the co-ordinates of the point of incidence, and

$$\frac{1}{p^2} = \frac{x^2}{a^4} + \frac{y^2}{b^4} + \frac{z^2}{c^4}.$$

20. Assuming the result of the preceding question, prove that all rays, which after reflection pass through the line  $x = y = z$ , were before reflection in the surface of the cone defined by the equation

$$yz \left( \frac{1}{b^2} - \frac{1}{c^2} \right) + zx \left( \frac{1}{c^2} - \frac{1}{a^2} \right) + xy \left( \frac{1}{a^2} - \frac{1}{b^2} \right) = 0.$$

21. Trace the locus of the equation

$$\frac{y}{b} = \int_0^\pi \log \left\{ 1 - 2 \cos \theta e^{-\sin \frac{x}{a}} + e^{-2 \sin \frac{x}{a}} \right\} d\theta.$$

22. The vibrations of an elastic medium being defined by the equations

$$\frac{a}{x} = \frac{\beta}{y} = \frac{\gamma}{z} = F(vt - lx - my - nz),$$

where  $x + a$ ,  $y + \beta$ ,  $z + \gamma$  are the co-ordinates at the time  $t$  of a molecule whose co-ordinates in the state of rest are  $x$ ,  $y$ ,  $z$ , and  $a$ ,  $\beta$ ,  $\gamma$  are certain constants; the vibrations will be transversal to the direction of propagation if

$$\frac{da}{dx} + \frac{d\beta}{dy} + \frac{d\gamma}{dz} = 0.$$

23. Two pipes, closed at one end and open at the other, one of which is slightly longer than the other, but which are in all other respects exactly similar, are placed side by side, and made to sound their fundamental notes; prove that the resultant will vary from silence to twice the intensity of either of the pipes sounded singly, and the interval between

two successive silences will be  $\frac{2}{a} \frac{l'}{l-l'}$ , where  $a$  is the ve-

locity of sound, and  $l'$  the lengths of the pipes. It may be

assumed that the type of aerial vibrations is  $c \sin \frac{2\pi}{\lambda} (at - x)$ .

24. If the horizontal magnetic force of the Earth at any point on its surface be resolved into two,  $X$  in the direction of the geographical meridian, and  $Y$  in that perpendicular to it, and  $X$  be given generally as a function of the latitude and longitude, then  $Y$  may be fully determined; but if  $Y$  be given, the same proposition cannot be asserted concerning  $X$ .

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This is the paper in which the Senior Wrangler did *nineteen* problems.

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### SENATE-HOUSE EXAMINATION.

SATURDAY, Jan. 4, 1845. 9... 11½.

1. THE thickness of a plano-convex lens is one-fifth of an inch, and its breadth is two inches, find the radius of its spherical surface.

2. The radius of the circle, which touches an hyperbola and its asymptotes, is equal to that part of the latus rectum produced which is intercepted between the curve and the asymptote.

3. Two persons  $A$  and  $B$  walk to meet each other from the extremities of a line  $AB$ ; a third person  $C$ , who walks faster than either  $A$  or  $B$ , starts with  $A$ , and when he meets  $B$  turns back, and so on till they all come together; the distance  $C$  walks in the direction  $AB$  is twice that which he walks in the contrary direction, and when they all come together he has passed over a space equal to  $AB$ ; show that the rates of  $A$ ,  $B$ ,  $C$  are as 1, 2, 3.

4. If two circles can be described so that each shall touch the other and three sides of a quadrilateral figure, one-fourth of the difference of the sums of the opposite sides is a mean proportional between the radii.

Express the area of the quadrilateral figure in terms of the sides and the radii of the circles.

5. A plane mirror, moveable about an axis in its own

plane parallel to the axis of the Earth, revolves from east to west with half the Sun's apparent diurnal motion. Show that the direction of the reflected rays of sun-light will not be sensibly altered during the day.

6. A fine elastic string is tied round two equal cylinders whose surfaces are in contact and axes parallel, the string not being stretched beyond its natural length; one of the cylinders is turned through two right angles, so that the axes are again parallel; find the tension of the string, supposing a weight of 1 lb. would stretch it to twice its natural length.

7. A uniform sphere moveable about a fixed point in its surface rests against an inclined plane; find the pressure on the fixed point. Supposing the diameter which passes through the fixed point to be horizontal, show that if the plane be suddenly removed the pressure will be increased or diminished according as the inclination of the plane was less or greater  $\tan^{-1} \frac{1}{4}$ .

8. The cross wires of an equatorial are out of adjustment; show how to find the distance of the intersection of the cross wires from the true centre of the field by observation of a known star.

9. On a given day the curves traced out by the extremities of the shadows of objects of the same vertical height, in whatever latitude they may be, have the same curvature at noon.

10. If  $F(x)$  be an algebraical polynomial of less than  $n$  dimensions,

$$\int_0^a \frac{F(x) dx}{(x-c)^n} = \frac{1}{n-1} \frac{d^{n-1}}{dc^{n-1}} \left\{ F(c) \log \frac{a-c}{b-c} \right\}.$$

11. Find a curve, such that if perpendiculars be drawn from two given points upon the tangent at any point, the area included by the perpendiculars the tangent and the distance between the points shall be a maximum.

12. If from any point tangent planes are drawn to a surface of the  $n$ th order, the points of contact will all lie on a surface of the  $(n-1)$ th order.



24. If the horizontal magnetic force of the Earth at any point on its surface be resolved into two,  $X$  in the direction of the geographical meridian, and  $Y$  in that perpendicular to it, and  $X$  be given generally as a function of the latitude and longitude, then  $Y$  may be fully determined; but if  $Y$  be given, the same proposition cannot be asserted concerning  $X$ .

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11. Find a curve, such that if perpendiculars be drawn from two given points upon the tangent at any point, the area included by the perpendiculars the tangent and the distance between the points shall be a maximum.

12. If from any point tangent planes are drawn to a surface of the  $n$ th order, the points of contact will all lie on a surface of the  $(n-1)$ th order.

13. All sections of the surface  $\frac{x^2}{a^2} + \frac{y^2}{b^2} + \frac{z^2}{c^2} = 1$ , which

are at the same distance  $p$  from its centre, have their centres in the surface of which the equation is

$$\left(\frac{x^2}{a^2} + \frac{y^2}{b^2} + \frac{z^2}{c^2}\right) = p^2 \left(\frac{x^2}{a^4} + \frac{y^2}{b^4} + \frac{z^2}{c^4}\right)$$

14. Eight centres of force, resident in the corners of a cube, attract, according to the same law and with the same absolute intensity, a particle placed very near the centre of the cube: show that the resultant action passes through the centre of the cube, unless the law of force be that of the inverse square of the distance.

15. A number of equal particles, attracting each other directly as the distance, are constrained to move in parallel tubes; if the positions of the particles be given at the commencement of the motion, determine the subsequent motion of each; and show that the particles will oscillate symmetrically with respect to the plane perpendicular to the tubes, which passes through their centre of gravity at the commencement of the motion.

16. A hollow sphere, filled with equal quantities of two incompressible fluids which do not mix, revolves uniformly about its vertical diameter, and the fluid particles are relatively at rest. Find the angular velocity, supposing that the lighter fluid just touches the lowest point in the surface of the sphere.

17. An ellipsoid floats in stable equilibrium in a fluid of double its density. Compare the time of a small oscillation about either axis of the plane of floatation with the time of a small vertical oscillation.

18. The value of the definite integral

$$\int_0^{\frac{\pi}{2}} \log(1 + n \cos^2 \theta) d\theta$$

may be found, whatever positive value is given to  $n$ , from the formula

$$\int_0^{\frac{\pi}{2}} \log (1 + n \cos^2 \theta) d\theta =$$

$$\frac{\pi}{4} \log \{(1+n)(1+n_1)(1+n_2)\dots\},$$

where  $n, n_1, n_2 \dots$  are quantities connected by the equation

$$n_{r+1} = \frac{n_r^2}{4(n_r+1)}.$$

### SENATE-HOUSE EXAMINATION.

SATURDAY, Jan. 4, 1845. 1...4.

1. FIND the value of  $\frac{\sqrt{5}}{\sqrt{3}+\sqrt{2}} + \frac{\sqrt{5}}{\sqrt{3}-\sqrt{2}}$  to four places of decimals.

2. The ratio of the number of combinations of  $4n$  things taken  $2n$  together to that of  $2n$  things taken  $n$  together is

$$\frac{1.3.5\dots(4n-1)}{(1.3.5\dots 2n-1)^2}.$$

$\alpha$ . A coin is thrown up 20 times in succession; what is the probability that the head will present itself an odd number of times?

$\beta$ . Prove that  $(\cos \theta + \sqrt{-1} \sin \theta)^m = \cos m\theta + \sqrt{-1} \sin m\theta$ , whether  $m$  be integral or fractional, positive or negative.

5. Investigate the position of a point whose distance from any point of the curve  $y^2 = lx + nx^2$  is a rational function of the abscissa.

$\gamma$ . The shortest distance between two straight lines is perpendicular to both.

$\delta$ . A straight line and a curve of the  $n^{\text{th}}$  order cannot have more than  $n$  points in common.

Prove that every straight line which touches a curve of the third order must also cut the curve. In what case will it cut it at the point of contact?

8. Prove that the curve whose equation is  $y + x \log x = 0$  touches the axis of  $y$  at the origin, but for a sufficiently small positive value of  $x$  lies further from it than any curve whose equation is  $y = ax^n$  which touches it.

s. Reduce

$$(ax - by)(x dy - y dx)(a'x + b'y) dy + (a''x + b''y) dx = 0$$

to a linear equation, and integrate the following equations,  
 $xdy + ydx = xyzdz,$

$$\frac{dz}{dx} \frac{dz}{dy} = 1.$$

10. Describe Newton's telescope with Ramsden's eyepiece, and trace a pencil from a given point in the object to the eye.

Show what ought to be the form of the plane mirror in order to stop as little light as possible. Supposing the longer diameter of such a mirror 2 inches, and the diameter of the object-mirror 8 inches, find approximately what fraction of each incident pencil is stopped.

ζ. Prove that an algebraical equation, whose roots are not all real, must have an even number of impossible roots.

η. When a particle moves under the action of any forces in one plane, the effective accelerating force on the particle at the time  $t$  is equivalent to

$$\frac{dv}{dt} \text{ in the direction of the tangent,}$$

$$\text{and } \frac{v^2}{\rho} \text{ in that of the normal to the path described,}$$

$v$  being the velocity at the time  $t$  and  $\rho$  the radius of curvature.

Apply the above expressions to find the orbit described by a particle about a centre of force varying directly as the distance, and find where the tangential force is greatest.

13. Describe accurately the phenomena of Newton's rings, and show how they may be accounted for on the theory of interferences.

If the rings be formed between a prism and a lens, and the angle of incidence at the second surface of the prism exceed the critical angle, what appearance is presented? What conclusion would this seem to warrant respecting the extent of the molecular influence of glass on the luminiferous ether?

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## SENATE-HOUSE EXAMINATION.

MONDAY, Jan. 6, 1845. 9...11½.

1. DETERMINE the equation of the diameter of a given system of parallel chords in an ellipse; and prove that if one diameter be parallel to the chords of another, the latter diameter will also be parallel to the chords of the former.

2. There are four numbers, the first three of which are in geometrical progression, and the last three in arithmetical; the sum of the first and last is 14, and that of the second and third 12; find the numbers.

*a.* Show how to calculate the three roots of a cubic equation by means of trigonometrical tables, the roots being all real.

4. How is the existence of a conjugate point indicated analytically? Determine whether there is such a point in the curve whose equation is

$$y^3 - 2xy + 2x^2 - x^3 = 0.$$

Trace the locus of the equation  $e^{\left(\frac{y}{a}\right)^2} = \sin\left(\frac{x}{a}\right)$ .

*β.* Prove that a recurring series may in general be resolved into a number of geometrical series. What exception is there to this proposition?

*γ.* Show how, by particular observations, the longitude of the node and the inclination of a planet's orbit may be determined.

7. Integrate the partial differential equation

$$M \frac{dz}{dx} + N \frac{dz}{dy} = P,$$

*M*, *N* and *P* being functions of *x*, *y* and *z*.

Distinguish between the *complete primitive* and the *general primitive* of a partial differential equation of the first order.

δ. Apply D'Alembert's principle to prove the general dynamical equation

$$\Sigma m \left\{ \left( X - \frac{d^2x}{dt^2} \right) \delta x + \left( Y - \frac{d^2y}{dt^2} \right) \delta y + \left( Z - \frac{d^2z}{dt^2} \right) \delta z \right\} = 0,$$

and hence deduce the six equations of motion of a rigid body.

What postulate is involved in the ordinary mode of applying D'Alembert's principle to establish the fundamental equation of Hydrodynamics?

s. Find the number of vibrations in one second corresponding to the fundamental note of a straight tube open at one end and closed at the other.

How may the velocity of sound in any gas be measured?

ζ. Investigate formulæ for determining the effect of a small disturbing force on the oscillations of a simple cycloidal pendulum.

Hence show that the time of oscillation will not be sensibly affected by the resistance of the air, supposing the amount of the resistance to depend solely on the velocity of the pendulum.

11. Prove that in every surface of the second order which has a centre, there are three principal diametral planes at right angles to one another.

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### SENATE-HOUSE EXAMINATION.

MONDAY, Jan. 6, 1845. 1...4.

1. THE positions of three stations *A*, *B* and *C*, have been laid down on a map, and an observer at *D* (a station in the same horizontal plane as *A*, *B* and *C*) determines the angles *ADB* and *BDC*; give a geometrical construction for laying down *D* on the map.

$\alpha$ . If  $p$  be a prime number and  $a$  be not divisible by  $p$ , then  $a^{p-1}$  is of the form  $mp + 1$ ; and the index of the lowest power of  $a$  which has this form is either  $p-1$  or a sub-multiple of it.

3. The number of faces of any polyhedron, added to that of its corners, exceeds the number of its edges by two.

$\beta$ . Show that

$$\sqrt{r} \sin \frac{v}{2} = \sqrt{a(1+e)} \sin \frac{u}{2},$$

$$\sqrt{r} \cos \frac{v}{2} = \sqrt{a(1-e)} \cos \frac{u}{2},$$

where  $u$  is the eccentric anomaly of a planet,  $v$  its true anomaly,  $r$  its radius vector,  $a$  the semi-axis major and  $e$  the eccentricity of its orbit.

5. Prove Legendre's theorem for solving a spherical triangle, the lengths of the sides of which are small compared to the radius of the sphere.

Show how to apply the theorem, if two sides and the included angle of the triangle are given.

6. A particle moves on a smooth surface, and is acted on by no force except the reaction of the surface; determine the differential equation of its path.

7. Prove that in a compound pendulum the centres of oscillation and suspension are reciprocal.

$\gamma$ . Determine whether there are any places on the Earth's surface at which a given solar eclipse appears central, and, if there are, show how to find their latitude and longitude.

$\delta$ . Examine the effect produced on the position of the Moon's nodes by the ablative force.

Show how the plane of a satellite's orbit is affected by the oblateness of the primary.

$\epsilon$ . Two convex lenses of the same substance have the same axis; determine the distance between them in order that the combination may form an achromatic eye-piece for an astronomical telescope.



11. Show that a term in the expansion of the disturbing function, which goes through all its values in a period nearly equal to that of the disturbed planet, will produce a considerable inequality in the radius vector.

### SENATE-HOUSE EXAMINATION.

TUESDAY, Jan. 7, 1845. 9 ... 11½.

1. TRANSFORM  $x \frac{du}{dx} + y \frac{du}{dy} + z \frac{du}{dz} + \dots$  into an expression in which  $x, \frac{y}{x}, \frac{z}{x}, \dots$  shall be the independent variables.

2. If the complete integral of the linear equation

$$\int \left( \frac{d}{dx} \right) y = 0 \dots \dots \dots (1)$$

be known, show how to integrate the equation

$$\int \left( \frac{d}{dx} \right) y = \varphi(x) \dots \dots \dots (2);$$

and if the coefficients of the equation (1) are constant, and the roots of the equation  $f(u)=0$  are  $a_1, a_2, \dots, a_n$ , prove that the integral of (2) is

$$y = e^{ax} \int dx x e^{(a_2 - a_1)x} \int dx x e^{(a_3 - a_2)x} \dots \int dx x e^{(a_n - a_{n-1})x} \\ \int dx x e^{-a_n x} \varphi(x).$$

$\alpha$ . Investigate the relation between the amplitudes of two elliptic functions (having the same modulus) and that of a third equal to their sum or difference.

A body attached to a fixed point by a string revolves in a vertical circle; find the arc described in a quarter of the time of one revolution after the body leaves the highest point, the tension of the string at that point being zero.

4. Prove that  $y = ax + a^3$  and  $y = \left\{ \frac{1}{4} - b(-1)^x \right\}^2 - \frac{x^2}{4}$

are distinct solutions of the same equation in finite differences; and hence show how either of them may be derived from the other by treating the parameter ( $a$  or  $b$ ) as variable.

$\beta$ . Assuming the equations of motion of the Moon, obtain the accurate differential equation for calculating  $s$ , the tangent of the inclination of the Moon's radius vector to the plane of the ecliptic.

Show that the integral of  $\frac{d^2s}{ds^2} + s = 0$  will not be a first approximation to the value of  $s$  after several revolutions of the Moon, and find the true first approximation.

$\gamma$ . Investigate the law of variation of the density in the interior of the Earth supposed at rest, the pressure at any point being assumed to vary as the square of the density.

How is the mean density of the Earth determined?

$\delta$ . Prove the following formula for the variation of the mean distance in a disturbed orbit,

$$\frac{da}{dt} = - \frac{2na^3}{\mu} \frac{dR}{ds}.$$

Assuming the approximate equations

$$\frac{de}{dt} = \frac{na}{\mu e} \frac{dR}{d\pi}, \quad \frac{d\pi}{dt} = - \frac{na}{\mu e} \frac{dR}{de},$$

calculate the inequality of the fourth order in the longitude of a disturbed planet arising from the following term in the development of  $R$ ,

$$Pe^2e'^2 \cos \{13(nt + \varepsilon) - 8(n't + \varepsilon') - 3\pi - 2\pi'\}^*.$$

8. Two perfectly similar series of waves of common white light of equal intensity emanate from two points  $A, B$ , very near each other. Calculate the appearance produced on a

$$* \theta = \pi t + \varepsilon + 2\varepsilon \sin(\pi t + \varepsilon - \pi) + \&c.$$

sufficiently distant screen, a normal to which meets the line  $AB$  at right angles.

Explain how the result of the investigation may be applied to determine the length of an undulation.

### SENATE-HOUSE EXAMINATION.

TUESDAY, Jan. 7, 1845. 1...4.

1.  $v_a, v_b, \dots v_c$  being values of  $v$  corresponding to values  $a, b, \dots c$  of  $x$ , establish the following formula of interpolation,

$$v = \frac{(x-b) \dots (x-c)}{(a-b) \dots (a-c)} v_a + \frac{(x-a) \dots (x-c)}{(b-a) \dots (b-c)} v_b + \&c.$$

Show that if  $v_a = v_b = \dots v_c$ , the value of  $v$  given by this formula is independent of  $x$ .

2. Find the position of the plane, with respect to which the sum of the moments of the momenta of the different particles of a material system is a maximum, none of the forces of the system being extraneous to it, and show that this position is invariable.

In the application of this result to the solar system, is it necessary to take into account the motion of the sun and planets about their respective axes?

$\alpha$ . If  $\alpha, \alpha', \beta, \beta'$  be quantities subject to the conditions

$$\alpha^2 + \alpha'^2 = 1, \quad \beta^2 + \beta'^2 = 1, \quad \alpha\alpha' + \beta\beta' = 0,$$

then will

$$\int_0^{2\pi} f(\alpha \cos u + \alpha' \sin u, \beta \cos u + \beta' \sin u) du =$$

$$\int_0^{2\pi} f(\cos u, \sin u) du.$$

What is meant by the principal value of a definite integral which presents itself under an indeterminate form?

4. A plate of Iceland spar is bounded by planes perpendicular to the axis of the crystal: determine the difference of the retardations of the ordinary and extraordinary wave fronts, light being incident nearly in the direction of the axis. Give a general explanation of the origin of the coloured rings produced when a crystalline body is interposed between a polarizing and an analyzing plate.

$\beta$ . If the equation to the surface of a nearly spherical homogeneous body of density  $\rho$  be

$$r = a \{ 1 + \alpha (y_0 + y_1 + y_2 + \dots) \},$$

(where  $\alpha$  is a very small quantity and  $y_0, y_1, y_2 \dots$  Laplace's coefficients,) and  $V$  be the potential of its attraction on an external particle, the distance of which from the origin is  $c$ , prove that

$$V = \frac{4\pi\rho a^3}{3c} + \frac{4\pi\rho a^3}{c} \left\{ y_0 + \frac{y_1 a}{3c} + \frac{y_2 a^2}{5c^2} + \dots \right\}.$$

Hence show that, if the attracted particle be on the surface of the attracting body, the expression  $V + 2a \frac{dV}{dc}$  has the same value for all bodies differing very slightly in magnitude from the sphere, the radius of which is  $a$ .

6. Investigate the condition in order that  $\int_{\delta}^{\epsilon} \varphi(x, y, \frac{dy}{dx} \dots) dx$  may be a maximum or a minimum.

Show that, whatever function  $y$  is of  $x$ , if  $y$  and  $z$  are so related that  $\varphi(x, y, \frac{dy}{dx} \dots) = \psi(x, z, \frac{dz}{dx} \dots)$ , then  $A\delta y = B\delta z$ , where  $A$  is the expression which equated to zero forms the condition of maximum or minimum for  $\int \varphi dx$ , and  $B$  is the corresponding expression for  $\int \psi dx$ .

$\gamma$ . If  $\rho, \rho'$  be the two principal radii of curvature at any point of a curve surface, and  $R$  the radius of curvature of a normal section inclined at an angle  $\alpha$  to the principal section corresponding to the former,

$$\frac{1}{R} = \frac{\cos^2 \alpha}{\rho} + \frac{\sin^2 \alpha}{\rho'},$$

δ. Investigate the equation for determining the permanent temperature of any part of a prism of small transverse section.

If the two extreme sections of the prism be maintained at constant temperatures, and its length be supposed divided into any number of equal parts, and  $v_1, v_2, v_3, \dots$  be the temperatures at these points of division, prove that  $\frac{v_p + v_{p+1}}{v_{p+1}}$  is a constant quantity.

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### CLASSICAL TRIPOS.

1845.

*Two and a half Hours.*

*Translate into LATIN HEXAMETERS :*

BLACK as night

The dungeon \* \* \* \* Two sentinels  
 In iron armour cased, dim torches held  
 Before the portal. On her lily cheek  
 The sullen lustre glared. A fatal draught,  
 Hemlock or atropa, beside her placed,  
 Excluded hope; one hand was on the bowl  
 Irresolute: the other propped her brow,  
 From which neglected the bright ringlets streamed  
 On her white bosom, which heaved strong and slow.  
 Beside her stood in hierarchal robes  
 Ravenna's priest; two damsels tired in white  
 Seemed bridemaids, listening for the nuptial vow  
 In that sepulchral chamber.

A gloomy fosse

Yawned thro' the floor, where stood two shapes succinct  
 For their funereal labours and prepared  
 To render dust to dust.

Thus willed

Hard Valentinian, to a sister's guilt  
 Relentless; instant death, and in that vault

Oblivious inhumation ; or the choice  
Of hymeneal bonds with one abhorred,  
Too feeble o'er the imperial throne to cast  
Umbrage and fear.

Despairing thrice

The deadly bowl she lifted, and thrice stopped  
Appalled.  
Slowly at length, with no consenting will,  
And eyes averse, she stretched her beauteous hand  
To that detested bridegroom, and received  
The nuptial blessing, to her anguished heart  
Worse than a malediction. Then burst forth  
Grief impotent. Grasping the forbidden bowl,  
Frantic she strove for what she late refused,  
That baneful drink ; and, baffled, cast her limbs  
Into the loathsome grave, imploring death.

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*Into LYRICS :*

\*            \*            \*            \*

Again those sounds sweep on,  
Crushing the air to sweetness ;  
They came, and they are gone :  
Again my dreams desert me,  
I sit once more alone.

When from some doomed city  
Her Gods depart, such sound  
Of mixed reproof and pity,  
In reflux airs half drowned,  
Is heard at night among the clouds,  
By kneelers on the ground.

## CLASSICAL TRIPOS.

*February, 1845.**Three Hours.*

## TRANSLATE :

ΔΗΛΟΙ δὲ οὐ κατ' ἕν μόνον ἀλλὰ πανταχῇ ἡ ἰσχυροῖα  
ὥς ἐστὶ χρῆμα σπουδαῖον εἰ καὶ Ἀθηναῖοι τυραννεύμενοι μὲν  
οὐδαμῶν τῶν σφίας περιόκοντων ἔσαν γὰρ πολέμια ἀμείνους,  
ἀπαλλαχθέντες δὲ τυράννων μακρῷ πρῶτοι ἐγένοντο· ὁλοῖ  
ὦν ταῦτα, ὅτι κατεχόμενοι μὲν ἐβελοκάκεον, ὥς δεσπότη  
ἐργαζόμενοι· ἐλευθερωθέντων δὲ αὐτοὺς ἕκαστος ἐκωτῷ προθυμέετο  
κατεργάζεσθαι. οὗτοι μὲν νυν ταῦτα ἐπρήσσον.

Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἔπεμπον, βουλόμενοι  
εἰσασθαι Ἀθηναίους· ἡ δὲ Πυθίη ἀπὸ σφῶν μὲν αὐτέων οὐκ  
ἔφη ἀντοῖσιν εἶναι τίσιν, ἐς πολυλόφημον δὲ ἐξενείκοντας ἐκέλευε  
τῶν ἄγχιστα δέεσθαι· ἀπελθόντων ὦν θεοπρίπων, ἐξέφερον τὸ  
χρηστήριον ἁλίην ποιησάμενοι. ὥς ἐκυνθάνοντο δὲ λεγόντων  
αὐτέων τῶν ἄγχιστα δέεσθαι, εἶπαν οἱ Θηβαῖοι ἀκούσαντες  
τουτέων· “Οὐκ ὦν ἄγχιστα ἡμέων οἰκέουσι Ταναγραῖοί τε  
καὶ Κορωναῖοι καὶ Θεσπιδεῖς, καὶ οὗτοί γε ἅμα ἡμῖν αἰεὶ  
μαχόμενοι προθυμῶς συνδιαφέρουσι τὸν πόλεμον; τί δει  
τουτέων γε δέεσθαι; ἀλλὰ μάλλον μὴ οὐ τοῦτο ἢ τὸ  
χρηστήριον;”

What Grecian state would you mention as proving the assertion in the first paragraph, and as connected with the meaning of the oracle? You may illustrate from Euripides.

What variety of construction do verbs of *sense* admit of?

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“ΟΤΙ μὲν γὰρ αἱ Φοίνισσαι νῆες ἑπτὰ καὶ τεσσαράκοντα καὶ  
ἐκατὸν μέχρη Ἀσπένδου ἀφίκοντο σαφές ἐστὶ· διότι δὲ οὐκ ἤλθον  
πολλαχῇ εἰκάζεσθαι· οἱ μὲν γάρ ἴνα διατρίβῃ ἀπελθὼν ὥσπερ  
καὶ διανοήθῃ τὰ τῶν Πελοποννησίων τροφήν γοῦν οὐδὲν βέλτερον  
ἀλλὰ καὶ χεῖρον ὁ Ταμῶς, ὃ προσετέαχθη, παρεῖχεν· οἱ δὲ ἴνα

τοὺς Φοίνικας προαγαγὼν δὲ τὴν Ἀσπενδὸν ἐκχρηματίζουσιν αὐτοῖς, καὶ γὰρ ὡς αὐτοῖς οὐδὲν ἔμελλε χρήσεσθαι ἄλλου δὲ ὡς καταβύθης ἔνεκα τῆς ἐς Λακεδαιμόνα, τὸ [οὐ τῷ] λῆγεσθαι ὡς οὐκ ἀδίκει, ἀλλὰ καὶ σαφῶς οἴχεται ἐπὶ τὰς ναῦς ἀληθῶς πεπληρωμέναις· ἐμοὶ μέντοι δοκεῖ σαφέστατον εἶναι τριβῆς ἔνεκα καὶ ἀνακωχῆς τῶν Ἑλληνικῶν τὸ ναυτικὸν οὐκ ἀγαγεῖν, φοροῶς μὲν, ἐν ὅσῳ παρῆσι ἐκείσας καὶ διέμελλεν, ἀνισωσέως δὲ, ὅπως μηδιστέρους προσθέμενος ἰσχυροτέρους ποιήσῃ, ἐπεὶ εἴγε ἐβουλήθη \* διαπολεμῆσαι, ἐπιφανές ὅηπου οὐκ ἐνδοιαστώδης. Κομίσας γὰρ ἂν Λακεδαιμονίοις τὴν νίκην κατὰ τὸ εἶκος ἔδωκεν, οἱ γὰρ καὶ ἐν τῷ παρόντι ἀντιπάλως μᾶλλον ἢ ὑποδεσπότερος τῷ ναυτικῷ ἀνδῶρμον· Καταφωρᾷ δὲ μάλιστα καὶ ἦν εἶπας πρόφασιν εὐ κομίσας τὰς ναῦς. Ἐφη γὰρ αὐτὰς ἐλάσσους ἢ ὅσας βασιλεὺς ἔταξε συλλεγῆναι· ὁ δὲ χάριν ἂν ὀήπου ἐν τούτῳ μεῖζον ἔτι ἔσχεν, οὐτε ἀναλώσας πολλὰ τῶν βασιλέως, τὰ τε αὐτὰ ἀπ' ἐλασσόνων πράξας.

\* You may adopt any authorised reading you prefer. What is the imperfect of εἶμι, and what the aorist (in use) of ἦμι? Give some account of the person alluded to above, his character compared with that of a contemporary Satrap, and his influence upon the war and the fortunes of Alcibiades.

ΚΑΙ τὴν μὲν Κλωθὴν τῇ δεξιᾷ χειρὶ ἐφαπτομένην συνεισφέρειν τοῦ ἀράκτου τὴν ἔξω περιφορὰν, διαλείπουσαν χρόνον, τὴν δὲ Ἀτροπον τὴν ἀριστερὰν τὰς ἐντὸς αὐτῶν ὡσαύτως τὴν δὲ Λάχεσιν ἐν μέρει ἑκατέρας ἑκατέρα τῇ χειρὶ ἐφαπτεσθαι· Σφᾶς οὖν, ἐπειδὴ ἀφικέσθαι, εὐθὺς δεῖν ἵνα πρὸς τὴν Λάχεσιν· προφήτην οὖν τινὰ σφᾶς πρῶτον μὲν ἐν τάξει διαστῆσαι, ἔπειτα, λαβόντα ἐκ τῶν τῆς Λαχέσεως γονάτων κλήρους τε καὶ βίων παραδείγματα, ἀναβάνα ἐπὶ τὴν βῆμα ὑψηλὸν εἰπεῖν Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγους· Ψυχαὶ ἐφήμεροι, ἀρχὴ ἄλλης περιόδου θνητοῦ γένους θανατηφόρου, οὐχ ὑμᾶς δαίμων λήξεται, ἀλλ' ὑμεῖς δαίμονα αἰρήσεσθε· πρῶτος δ' ὁ λατῶν πρῶτος αἰρήσεσθαι βίον ᾧ συνέσται ἐξ ἀνάγκης ἀρετῇ δὲ ἀδόσποτον, ἣν τιμῶν καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἑκάστος ἔξει· αἰεὶ ἀλομένου· θεὸς ἀνάιτος. Ταῦτα εἰπόντα ῥίψαι ἐπὶ πάντας τοὺς κλήρους τὸν δὲ παρ' αὐτὸν πεσόντα ἑκάστον ἀναμειβεσθαι· πλὴν οὐ· ἔ δὲ οὐκ ἔφην τῷ· δὲ ἀνελομένῳ δῆλον εἶναι ἑσπότες εἰλήχειν. μετὰ δὲ τοῦτο αὖθις τὰ τῶν βίων παραδείγματα αὖτε



τὸ πρόσθεν σφῶν θεῖναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν παρόντων εἶναι δὲ παντοδαπά.

Trace historically the doctrine above implied. How does Plato elsewhere use the word παραδείγματα, and with what synonyms, in what relations?

ΟΥΚ ἔστι δ' ἀπλοῦν οὐδὲ τὸ πάσχειν, ἀλλὰ τὸ μὲν φθορά τις ὑπὸ τοῦ ἵναντίου, τὸ δὲ σωτηρία μᾶλλον τοῦ δυνάμει ὄντος ὑπὸ τοῦ ἐντελεχείᾳ ὄντος καὶ ὁμοίου, οὕτως ὡς δυνάμεις ἔχει πρὸς ἐντελέχειαν· θεωροῦν γὰρ γίγνεται τὸ ἔχον τὴν ἐπιστήμην, ὡς ἢ οὐκ ἔστιν ἀλλοιοῦσθαι (εἰς αὐτὸ γὰρ ἡ ἐπίδοσις καὶ εἰς ἐντελέχειαν) ἢ ἕτερον γένος ἀλλοιωσέως. Διὸ οὐ καλῶς ἔχει λέγειν τὸ φρονεῖν, ὅταν φρονῇ, ἀλλοιοῦσθαι, ὡς περ οὐδὲ τὸν οἰκοδόμον ὅταν οἰκοδομῇ. Τὸ μὲν οὖν εἰς ἐντελέχειαν ἄγον ἐκ δυνάμει ὄντος κατὰ τὸ νοοῦν καὶ φρονεῖν οὐ διδασκαλίαν ἀλλ' ἐστὶν ἐκωνυμίαν ἔχειν δίκαιον· τῷ δ' ἐκ δυνάμει ὄντος μανθάνον καὶ λαμβάνον ἐπιστήμην ὑπὸ τοῦ ἐντελεχείᾳ ὄντος καὶ διδασκαλικοῦ ἥτοι οὐδὲ πάσχειν φατέον, ὡς περ εἴρηται, ἢ δύο τρόπους εἶναι ἀλλοιωσέως, τὴν τε ἐπὶ τὰς στερητικὰς διαθέσεις μεταβολὴν καὶ τὴν ἐπὶ τὰς ἐξεις καὶ τὴν φύσιν. Τοῦ δ' αἰσθητικοῦ ἡ μὲν πρώτη μεταβολὴ γίνεται ὑπὸ τοῦ γεννῶντος, ὅταν δὲ γεννηθῇ, ἔχει ἥδη ὡς περ ἐπιστήμην καὶ τὸ αἰσθάνεσθαι. Καὶ τὸ κατ' ἐνέργειαν δὲ ὁμοίως λέγεται τῷ θεωρεῖν· διαφέρει δέ, ὅτι τοῦ μὲν τὰ ποιητικὰ τῆς ἐνεργείας ἔξωθεν, τὸ ὁρατὸν καὶ τὸ ἀκουστόν, ὁμοίως δὲ καὶ τὰ λοιπὰ τῶν αἰσθητῶν. Αἴτιον δ' ὅτι τῶν καθ' ἑκάστον ἢ κατ' ἐνέργειαν αἰσθησίς, ἡ δ' ἐπιστήμη τῶν καθόλου· ταῦτα δ' ἐν αὐτῇ πῶς ἔστι τῇ ψυχῇ. Διὸ νοῆσαι μὲν ἐπ' αὐτῷ, ὅπου τὰ βούληται, αἰσθάνεσθαι δ' οὐκ ἐπ' αὐτῷ· ἀναγκαῖον γὰρ ὑπάρχειν τὸ αἰσθητὸν. Ὅμοίως δὲ τοῦτ' ἔχει καὶ ταῖς ἐπιστήμαις ταῖς τῶν αἰσθητῶν, καὶ διὰ τὴν αὐτὴν αἰτίαν, ὅτι τὰ αἰσθητὰ τῶν καθ' ἑκάστα καὶ τῶν ἔξωθεν.

How, and apparently from what error, does Cicero translate ἐντελέχεια? Define the term.

What Greek philosopher first introduced the distinction between τῶν καθ' ἑκάστον and τῶν καθόλου? How on this point does the system of Aristotle seem to touch that of Plato?

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*Two and a half Hours.*

## TRANSLATE into LATIN PROSE :

OUR business is to attain knowledge, not concerning obvious and vulgar matters, but about sublime, abstruse, intricate, and knotty subjects, remote from common observation and sense; to get sure and exact notions about which will try the best forces of our mind with their utmost endeavours; in firmly settling principles, in strictly deducing consequences, in orderly digesting conclusions, in faithfully retaining what we learn by our contemplation and study. And if to get a competent knowledge about a few things, or to be reasonably skilful in any sort of learning, be difficult, how much industry doth it require to be well seen in many, or to have waded through the vast compass of learning, in no part whereof a scholar may conveniently or handsomely be ignorant; seeing there is such a connection of things, and dependence of notions, that one part of learning doth confer light to another, that a man can hardly well understand any thing without knowing divers other things; that he will be a lame scholar, who hath not an insight into many kinds of knowledge; that he can hardly be a good scholar, who is not a general one. The knowledge of such things is not innate to us; it doth not of itself spring up in our minds; it is not any ways incident by chance, or infused by grace (except rarely by miracle;) common observation doth not produce it; it cannot be purchased at any rate, except by that, for which it was said of old, the gods sell all things, that is for pains; without which, the best wit and greatest capacity may not render a man learned, as the best soil will not yield good fruit or grain, if they be not planted or sown therein.

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*Three Hours.*

TRANSLATE INTO ENGLISH PROSE :

Ὅ πόποι, ἥ ῥα τίς ἐστί καὶ εἰν Ἀΐδαο δόμοισι  
 ψυχῇ, καὶ εἰδῶλον· ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.  
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο  
 ψυχῇ ἐφροσθήκει γούωσά τε, μυρομένη τε,  
 καὶ μοι ἕκαστ' ἐπέτελλεν· εἶκτο δὲ θέσκελον αὐτῇ.  
 ὥς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο,  
 μυρομένοισι δὲ τοῖσι φάνη βοδودάκτυλος Ἥως  
 ἀμφὶ νέκυν ἐλσεινόν· ἀτὰρ κρείων Ἀγαμέμνων  
 οὐρῆάς τ' ὥτρυνε, καὶ ἀνέρας, ἀξέμεν ὕλην,  
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς δρῶρει,  
 Μηριόνης, θεράπων ἀγαπήνηρος Ἰδομενῆος.  
 οἱ δ' ἴσαν, ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες,  
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν·  
 πολλὰ δ' ἀνάντα, κάταντα, πάραντ' αὖτε, δόχημά τ' ἦλθον.  
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυκίδακος Ἴδης,  
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ  
 τάμνον ἐπειγόμενοι· τὰ δὲ μεγάλα κτυπέουσιν  
 πίπτον· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ  
 ἔκδοον ἡμιόνων· τὰ δὲ χθόνα ποσσὶ δατεύντο,  
 ἐλδόμεναι πεδίοιο, διὰ βωπήϊα πυκνά.  
 πάντες δ' ὕλοτόμοι φιστροὺς φέρον, ὥς γὰρ ἀνώγει  
 Μηριόνης, θεράπων ἀγαπήνηρος Ἰδομενῆος.  
 καὶ δ' ἄρ' ἐπ' ἀκτῆς βύλλον ἐπισχερῶ, ἐνθ' ἄρ, Ἀχιλλεὺς  
 φράσσατο Πατρόκλῳ μέγα ἥριον, ἧδε οἱ αὐτῷ.

Hom. II. ↓.

What opinion seems to have prevailed in the Homeric age, and what in the age of Pindar and Sophocles, respecting the condition of the dead ?

How is θέσκελον formed ? Mention similar compounds.

**MENEA.** ΚΑΙΤΟΙ κακοὺ πρὸς ἀνδρὸς ἀνδρα δημότην  
 μηδὲν δίκαιουν τῶν ἐφειστώτων κλύειν.  
 οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς  
 φέροιντ' ἂν, ἔνθα μὴ καθεστήκη δέος,  
 οὔτ' ἂν στρατὸς γε σωφρόνως ἄρχοιτ' ἔτι  
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.  
 ἀλλ' ἀνδρα χρῆ, καὶν σῶμα γεννήσῃ μέγα,  
 δοκεῖν πεσεῖν ἂν καὶ ἀπὸ μικροῦ κακοῦ.  
 δέος γὰρ ὧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,  
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·  
 θεοῦ δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῆ,  
 ταύτην νόμιζε τὴν πόλιν χροῖνυ ποτὶ  
 ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.  
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,  
 καὶ μὴ δοκῶμεν δρώντες ἂν ἠδῶμεθα  
 οὐκ ἀντιτίσσειν αὐθις ἂν λυπώμεθα.  
 ἔρπει παραλλάξ ταῦτα. πρόσθεν οὔτος ἦν  
 αἰθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.

SOPH. *Ajax.*

ἀλλ' ἐστάτω μοι καὶ δέος. How (according to Plutarch)  
 was this principle recognized in the city of Menelaus?

**ΠΗ.** ΧΑΛΛΑΝ κελεύω δεσμὰ πρὶν κλαίειν τινα,  
 καὶ τῆσδε χεῖρας διπτύχους ἀνιέναι.

**ΜΕ.** ἐγὼ δ' ἀπαυδῶ γ' ἄλλος οὐχ ἥσσων σέθεν,  
 καὶ τῆσδε πολλῶν κυριώτερος γαγώς.

**ΠΗ.** πῶς; ἥ τὸν ἄμῶν οἶκον οἰκήσεις μολῶν  
 δεῦρ'; οὐχ ἄλλως σοι τῶν κατὰ Σπάρτην κρατεῖν;

**ΜΕ.** εἴλον νιν αἰχμάλωτον ἐκ Τροίας ἐγώ.

**ΠΗ.** οὐμός δέ γ' αὐτὴν ἔλαβε παῖς παιδὸς γέρας.

**ΜΕ.** οὐκουν ἐκείνου τὰμα τὰκείνου τ' ἐμά;

**ΠΗ.** δρᾶν εὖ, κακῶς δ' οὐ, μηδ' ἀποκτείνειν βία.

**ΜΕ.** ὡς τήνδ' ἀπάξεις οὐ ποτ' ἐξ ἐμῆς χερὸς.

**ΠΗ.** σκήπτρῳ δὲ εὔδῃς σὸν καθαίμαξω κάρα.

**ΜΕ.** ψαῦσόν γ', ἴν' εἰδῆς, καὶ πέλας πρόσθενέ μου.

EUR. *Androm.*

**ΦΙ.** ὦΔΙ κελεύεις κατακλινῆναι;

**ΒΔ.** μηδαμῶς.

ΦΙ. πῶς δαί;

ΒΔ. τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς  
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.  
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων  
ὀροφὴν θέασαι, κρεκᾶδί αὐλῆς θαύμασον·  
ὑδὼρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν  
δεικνοῦμεν ἀπονενίμμεθ' ἥδη σπένδομεν.

ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

ΒΔ. αὐλητρὶς ἐνεφύσησεν. οἱ δὲ συμπόται  
εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,  
ξένος τις ἑσπερος πρὸς κεφαλῆς Ἀχέστορος.  
τούτοις ξυνὼν τὰ σκόλι ὅπως δέξει καλῶς.

ΦΙ. ἄληθες, ὡς οὐδεὶς Διακρίων δέξεται.

ΒΔ. ἐγὼ εἴσομαι καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,  
ᾄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

ARISTOPH. *Vespæ.*

ὡς οὐδεὶς Διακρίων. What is the point of this? What parody of a σκόλιον is elsewhere given by Aristophanes? What is meant by ᾄδω Ἀρμοδίου?

ΕΚΡΑΤΗΣΕ δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶνι, τύχα τε  
μολῶν Ἀντ. β'.

καὶ τὸν Ἴσθμοι καὶ Νεμέα στέφανον, Μοῖσαισὶ τ' ἔδωκ' ἀρόσαι,  
τρίς μὲν ἐν πόντοιο πύλαισι λαχόν,  
τρίς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.  
Ζεῦ πάτερ, τῶν μὲν ἔραται φρενὶ, σιγᾷ οἱ στόμα· πᾶν δὲ τέλος  
ἐν τίν ἔργων· οὐδ' ἀμύχθω καρδίᾳ, προσφέρων τόλμαν,  
παραιτεῖται χάριν·

γνωτὰ Θεαίῳ τε καὶ ὅστις ἀμιλλᾶται περὶ Ἑπ. β'.  
ἑσχάτων ἄθλων κορυφαίς ὑπάτον δ' ἔσχεν Πίσα  
Ἡρακλῆος τεθμόν· ἀδείᾳ γε μὲν ἀμβολάδαν  
ἐν τελεταῖς δις Ἀθαναίων νιν ὁμφαί  
κώμασαν· γαίᾳ δὲ καυθεῖσα πυρὶ καρπὸς ἑλαίας  
ἔμολεν Ἥρας τὸν εὐάνορα λαὸν, ἐν ἀγγέων ἔρχεσιν παμποικίλοις.

PIND. *Nem. X.*

Explain ἀμβολάδαν, τελεταῖς, ὁμφαί.  
γαίᾳ δὲ κ. τ. λ. What modern discovery is illustrated by  
this passage?

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*Two and a half Hours.*TRANSLATE *into* GREEK IAMBICS :

I do entreat you, go not, noble guests :  
What although tyranny and impious hate  
Stand sheltered by a father's hoary hair ?  
What if 'tis he who clothed us in these limbs  
Who tortures them and triumphs ? What if we,  
The desolate and the dead, were his own flesh,  
His children and his wife, whom he is bound  
To love and shelter ? Shall we therefore find  
No refuge in this merciless wide world ?  
Oh, think what deep wrongs must have blotted out  
First love, then reverence, in a child's prone mind,  
Till it thus vanquish shame and fear ? Oh, think !  
I have borne much, and kissed the sacred hand  
Which crushed us to the earth, and thought its stroke  
Was perhaps some paternal chastisement !  
Have excused much, doubted, and when no doubt  
Remained, have sought by patience, love and tears,  
To soften him ; and when this could not be,  
I have knelt down through the long sleepless nights,  
And lifted up to God, the Father of all,  
Passionate prayers ; and when these were not heard,  
I have still borne :—until I meet you here,  
Princes and kinsmen, at this hideous feast  
Given at my brother's death. Two yet remain,  
His wife remains and I, whom if ye save not,  
Ye soon may share such merriment again  
As fathers make over their children's graves.

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*Three Hours.*

TRANSLATE, with illustrations, when necessary :

DELECTUM consulum M. Postumii Pyrgensis cum magno prope motu rerum factum impediit. Publicanus erat Postumius, qui multis annis parem fraude avaritiæque neminem in civitate habuerat, præter T. Pomponium Valentanum, quem populantem temere agros in Lucanis ductu Hannonis prioris anno ceperant Carthaginenses. Hi, quia publicum periculum erat a vi tempestatis in iis quæ portarentur ad exercitus, et ementiti erant falsa naufragia, et ea ipsa quæ vera renunciaverant fraude ipsorum facta erant non casu. In veteres quassasque naves paucis et parvi pretii rebus impositis, cum mersissent eas in alto, exceptis in præparatas scaphas nautis, multiplices fuisse merces ementiebantur. Ea fraus indicata M. Atilio prætori prioris anno fuerat, ac per eum ad senatum delata, nec tamen ullo senatusconsulto notata, quia patres ordinem publicanorum in tali tempore offensum nolebant. Populus severior vindex fraudis erat; excitatiq; tandem duo tribuni plebis Sp. et L. Carvili, cum rem invisam infamemque cernerent, ducentum millium æris multam M. Postumio dixerunt. Cui certandæ cum dies advenisset, conciliumque tam frequens plebis adesset ut multitudinem arce Capitolii vix caperet, perorata causa spes una videbatur esse, si C. Servilius Casca tribunus plebis, qui propinquus cognatusque Postumio erat, priusquam tribus ad suffragium vocarentur intercessisset. Testibus datis tribuni populum summovertunt; sitellaque allata est, ut sortirentur ubi Latini suffragium ferrent. Interim publicani instare Cascæ ut concilio diem eximeret. Populus reclamare: et forte in cornu primus sidebat Casca, cui simul metus pudorque animum versabat. Cum in eo parum præsidii esset, turbandæ rei causa publicani per vacuum summoto locum cuneo irruerunt, iurgantes simul cum populo tribunicis. Nec procul dimicatione res erat, cum Fulvius consul tribunis "Nonne videtis" inquit "vos in ordinem coactos esse,

et rem ad seditionem spectare nisi propere dimittitis plebis concilium?" Plebe dimissa senatus vocatur, et consules referunt de concilio plebis turbato vi atque audacia publicanorum.

Cum venissent ad Vada Volaterrana quæ nominantur, vident perfamiliarem Nævii, qui ex Gallia pueros venales isti adducebat, L. Publicium, qui ut Romam venit narrat Nævio, quo in loco viderit Quintium: quod nisi ex Publicio narratum Nævio, esset, non tam cito res in contentionem venisset. Tum Nævius pueros circum amicos dimittit; ipse suos necessarios ab atris Liciniis et a faucibus macelli corrogat, ut ad tabulam Sextiam sibi adsint hora secunda postridie. Veniunt frequentes. Testificatur iste, P. Quintium non stitisse, et se stitisse. Tabulæ maximæ signis hominum nobilium consignantur: disceditur. Postulat a Burrieno prætore Nævius, ut ex edicto bona possidere liceat. Jussit bona proscribi ejus, quicum familiaritas fuerat, societas erat, affinitas liberis istius vivis divelli nullo modo poterat. Qua ex re intelligi facile potuit, nullum esse officium tam sanctum atque sollemne quod non avaritia comminuere atque violare soleat. Libellos Sex. Alphenus, procurator P. Quintii, familiaris et propinquus Sex. Nævii, dejicit: servulum unum quem iste prehenderat adducit: denunciat sese procuratorem esse; istum æquum esse famæ fortunisque P. Quintii consulere, et adventum ejus expectare; quod si facere nolit, atque imbibere ejusmodi rationibus illum ad suas condiciones perducere, sese nihil precari, et si quid agere velit judicio defendere. Hæc dum Romæ geruntur, Quintius interea contra jus, consuetudinem, edicta prætorum, de saltu agroque communi a servis communibus vi detruditur.

INSPICIAMUS, si placet, exta primum. Persuaderi igitur cuiquam potest, ea quæ significari dicuntur extis cognita esse haruspiciibus observatione diuturna? Quam diuturna ista fuit? aut quam longinquo tempore observari potuit? aut quomodo est collata inter ipsos, quæ pars inimica, quæ pars familiaris esset: quod fissum periculum, quod commodum aliquod ostenderet? Certe si est in extis aliqua vis quæ declaret futura, necesse est eam aut cum rerum natura esse conjunctam, aut conformari quodam modo numini deorum. Atqui cum rerum natura tanta tamque præclara, in omnia



partes motusque diffusa, quid habere potest commune, non dicam gallinaceum fel, (sunt enim qui vel argutissima hæc exta esse dicant) sed tauri opimi jecur aut cor aut pulmo! quid habent naturale, quo declarari possit quid futurum sit! Democritus tamen non inscite nugatur ut physicus, quo genere nihil arrogantius: "Quod 'st ante pedes nemo spectat: celi scrutantur plagas." Verum is tamen habitu extorum et colore declarari censet hæc duntaxat, pabuli genus et earum rerum quas terra procreet vel ubertatem vel tenuitatem. O mortalem beatum! cui certo scio ludum nunquam defuisse. Huncine hominem tantis delectatum esse nugis, ut non videret tum futurum id veri simile, omnium cum pecudum exta eodem tempore in eundem habitum se coloremque converterent! Sed si eadem hora aliæ pecudis jecur nitidum atque plenum est, aliæ horridum et exile; quid est quod declarari possit habitu extorum et colore? An hoc ejusdem modi est, quale Pherecydeum illud, quod est a te dictum? qui cum aquam ex puteo vidisset haustam, terræ motum dixit futurum. Parum, credo, impudenter, quod cum factus esset motus dicere audent, quæ vis id effecerit: etiamne futurum esse aquæ jugis colore præsentunt? Multa istiusmodi dicuntur in scholis; sed credere omnia vide ne non sit necesse. Verum sint sane ista Democritea vera. Quando ea nos extis exquirimus? aut quando aliquid ejusmodi ab haruspice inspectis extis audivimus? Ab aqua aut ab igni pericula monent: tum hereditates tum damna denunciant: fissum familiare et vitale tractant: caput jecoris ex omni parte diligentissime considerant: si vero id non est inventum, nihil putant accidere potuisse tristius.

What were the opinions of Democritus on the origin and constitution of the world? By what Latin philosophers adopted, and by what arguments does Cicero refute them?

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Ante tempus excisæ Numantiæ, præclara in Hispania D. Bruti militia fuit: qui, penetratis omnibus Hispaniæ gentibus, ingenti vi hominum urbiumque potitus numero, aditis quæ vix audita erant, Gallæci cognomen meruit. Et ante eum paucis annis tam severum illius Q. Macedonici in his gentibus imperium fuit, ut, cum urbem Contrebiæ nomine in Hispania oppugnaret, pulsas præcipiti loco quinque cohortes legionarias

eodem protinus subire juberet: facientibusque omnibus in procincta testamenta, velut ad certam mortem eundum foret, non deterritus proposito, quem moriturum miserat militem victorem recepit. Tantum effecit mixtus timori pudor, spesque desperatione quæsitæ. Hic virtute et severitate facti, at Fabius Æmilianus Paulli exemplo disciplinæ in Hispania fuit clarissimus. Decem deinde interpositis annis, qui Ti. Gracchum, idem Caium fratrem ejus occupavit furor, tam virtutibus ejus omnibus quam huic errori similem, ingenio etiam eloquentiaque longe præstantiorem. Qui cum summa quiete animi civitatis princeps esse posset, vel vindicandæ fraternæ mortis gratia, vel præmuniendæ regalis potentia, ejusdem exempli tribunatum ingressus, longe majora et acriora repetens, dabat civitatem omnibus Italicis. Extendebat eam pene usque Alpes; dividebat agros; vetabat quenquam civem plus quingentis jugeribus habere: quod aliquando lege Licinia cautum erat: nova constituere portoria: novis coloniis replebat provincias; judicia a senatu transferebat ad equites; frumentum plebi dare instituerat; nihil immotum, nihil tranquilum, nihil quietum denique in eodem statu relinquebat; quin alteram etiam continuavit tribunatum.

What were the enactments of the Licinian laws? Explain "*Classera procinctam extra pomærium videre religio est.*" GELL. x. 15.

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*Two and a half hours.*

TRANSLATE *into* GREEK PROSE:

It is evident to any one who takes a survey of the objects of human knowledge, that they are either ideas actually imprinted on the senses, or else such as are perceived by attending to the passions and operations of the mind, or lastly ideas formed by help of memory and imagination, either compounding, dividing, or barely representing, those originally perceived in the aforesaid ways. By sight I have the ideas

of light and colours, with their several degrees and variations. By touch I perceive, for example, hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Smelling furnishes me with odours, the palate with tastes, and hearing conveys sounds to the mind in all their variety of tone and composition. And as several of these are observed to accompany each other, they come to be marked by one name and so to be reputed as one thing. Thus for example, a certain colour, taste, smell, figure, and consistence having been observed to go together, are accounted one distinct thing signified by the name "apple." Other collections of ideas constitute a stone, a tree, a book, and the like sensible things; which as they are pleasing or disagreeable excite the passions of love, hatred, joy, grief, and so forth.

*The Principles of Human Knowledge.* BISHOP BERKELEY.

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FLAMINIUS was through life the enemy of the aristocratical party; and our accounts of those times come from writers whose feelings were highly aristocratical. Besides his defeat and death at Thrasymentus made the Romans in general unfriendly to his memory; as natural pride is always ready to ascribe disasters in war to the incapacity either of the general or the government. But Flaminius was a brave and honest man, over confident it is true, and over vehement, but neither a demagogue nor a mere blind partizan. Like many others of the noblest of the plebeians, he was impatient of that craft of augury which he well knew was no genuine and simple-hearted superstition, but an engine of aristocratical policy, used by the nobility against those whom they hated or feared, yet the time was not come when the people at large saw this equally; and therefore Flaminius shared the fate, and incurred the blame, of those premature reformers, who, putting the sickle to the corn before it is ripe, reap only mischief to themselves, and obtain no fruit for the world.

ARNOLD'S *History of Rome*, Vol. III. p. 33.

## CLASSICAL TRIPOS.

FEBRUARY. 1845.

*Three hours.*

TRANSLATE INTO ENGLISH, explain and illustrate:

QUALIS coena tamen? Vinum, quod succida nobis  
 Lana pati: de conviva Corybanta videbis.  
 Jurgia proludunt; sed mox et pocula torques  
 Sancius, et rubra deterges vulnera mappa,  
 Inter vos quoties libertorumque cohortem  
 Pugna Saguntina fervet commissa lagena.  
 Ipse capillato diffusum consule potat,  
 Calcataeque tenet bellis socialibus uvam,  
 Cardiacum nunquam cyathum missurus amico.  
 Cras bibet Albanis aliquid de montibus aut de  
 Setinis, ejus patriam titulumque senectus  
 Delevit multa veteris fuligine testae;  
 Quale coronati Thræsa Helvidiusque bibebant  
 Brutorum et Cassi natalibus. Ipse capaces  
 Heliadum crustas, et inæquales beryllo  
 Virro tenet phialas: tibi non committitur aurum;  
 Vel, si quando datur, custos affixus ibidem,  
 Qui numeret gemmas, unguesque observet acutas.  
 Da veniam: præclara illic laudatur jaspis.  
 Nam Virro, ut multi, gemmas ad pocula transfert  
 A digitis, quas in vaginæ fronte solebat  
 Ponere zelotypo juvenis prælatus Iarbae.  
 Tu Beneventani sutoris nomen habentem  
 Siccabis calicem nasorum quatuor, ac jam  
 Quassatum, et rupto poscentem sulfura vitra.

---

LUPIS et agnis quanta sortito oligit.

Tecum mihi discordia est,

Ibericis perusto funibus latus,

Et crura dura compede.

Licet superbus ambules pecunia,  
 Fortuna non mutat genus.  
 Videsne, Sacram metiente te viam  
 Cum bis trium ulnarum toga,  
 Ut ora vertat huc et huc euntium  
 Liberrima indignatio?  
 "Sectus flagellis hic triumphalibus  
 Praeconis ad fastidium,  
 Arat falerni mille fundi jugera,  
 Et Appiam mannis terit!  
 Sedilibusque magnus in primis eques,  
 Othone contempto, sedet!  
 Quid attinet tot ora navium gravi  
 Rostrata duci pondere  
 Contra latrones atque servilem manum,  
 Hoc, hoc tribuno militum?"

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DO. MIRABAR, si tu mihi quidquam adferres novi. AN. Hei,  
 Metuo lenonem ne quid—G. Suo capiti fuat.

PH. Non mihi credis? DO. Hariolare. PH. Sin fidem do.  
 DO. Fabulae.

PH. Fœneratum istuc beneficium tibi pulere dices. DO. Logi.

PH. Crede mihi, gaudebis facto: verum hercle hoc est. DO.  
 Somnia.

PH. Experire, non est longum. DO. Cantilenam eandem  
 canis.

PH. Tu cognatus, tu parens, tu amicus, tu—DO. Garri modo.

PH. Adeon ingenio esse duro te atque inexorabili.  
 Ut neque misericordia, neque precibus molliri queas?

DO. Adeon te esse incogitantem atque impudentem. Phæ-  
 dria,

Ut phaleratis dictis ducas me; et meam ductes gratiis?

AN. Miseritum est. PH. Hei veris vincor. GE. Quam  
 uterque est similis sui!

PH. Neque, Antipho alia cum occupatus esset sollicitudine.  
 Tum hoc esse mi objectum malum? AN. Ah, quid istuc  
 autem est, Phædria?

PH. O fortunatissime Antipho. AN. Egone? PH. Cui  
 quod amas, domi'st;

Nec cum huius modi unquam usus venit ut conflictares malo.

AN. Min domi'st? immo, id quod aiunt, auribus teneo lupum:

[Nam neque quo pacto a me amittam, neque, uti retineam, scio.]

DO. Ipsum istuc mi in hoc est. AN. Heia, ne parum leno sies.

Numquid hic confecit? PH. Hicine? quod homo inhumanissimus,

Pamphilam meam vendidit. GE. Quid? vendidit?

AN. Ain' vendidit?

PH. Vendidit. DO. Quam indignum facinus, ancillam ære emptam suo.

PH. Nequeo exorare, ut me maneat, et cum illo ut mutet fidem,

Triduum hoc; dum id, quod est promissum, ab amicis argentum aufero.

Si non tum dederò, unam præterea horam ne oppertus siet.

ILLÆ autem, paribus quas fulgere cernis in armis,

Concordes animæ nunc, et dum nocte prementur,

Heu! quantum inter se bellum, si lumina vitæ

Attigerint, quantas acies stragemque cieunt!

Aggeribus socer Alpinis atque arce Monæci

Descendens; gener adversis instructus Eois.

Ne, pueri, ne tanta animis assuescite bella;

Neu patriæ validas in viscera vertite vires.

Tuque prior, tu parce, genus qui ducis Olympo;

Projice tela manu, sanguis meus.

Ille triumphata Capitolia ad alta Corintho

Victor aget currum, cæsis insignis Achivis.

Eruet ille Argos, Agamemnoniasque Mycenæ,

Ipsumque Æaciden, genus armipotentis Achilli;

Ultus avos Trojæ, templa et temerata Minervæ.

Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?

Quis Gracchi genus, aut geminos, duo fulmina belli,

Scipiadæ, cladem Libyæ, parvoque potentem

Fabricium, vel te sulco, Serrane, serentem ?  
 Quo fessum rapitis, Fabii ? tu Maximus ille es,  
 Unus qui nobis cunctando restituis rem.

---

Nunc ea, quæ nobis membrorum dextera pars est,  
 In speculeis fit ut ei læva videatur, eo quod  
 Planitiem ad speculi veniens quom offendit imago,  
 Non convertitur incolomis, sed recta retrorsum  
 Sic eliditur, ut si quis, prius arida quam sit  
 Cretea persona, allidat pilæve trabive,  
 Atque ea continuo rectam si fronte figuram  
 Servet, et elisam retro sese exprimat ipsa :  
 Fiet, ut ante oculus fuerit qui dexter, hic idem  
 Nunc sit lævus, et e lævo sit mutua dexter.  
 Fit quoque, de speculo in speculum ut tradatur imago ;  
 Quinque, etiam sex, ut fieri simulacra suerint.  
 Nam quæquomque retro parte interiore latebunt,  
 Inde tamen, quamvis tortè penitusque remota,  
 Omnia per flexos aditus educta licebit  
 Pluribus hæc speculeis videantur in ædibus esse.

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## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*One Hour and a Half.*

TRANSLATE into ENGLISH :

TURBATUS his Nero, et propinquo die, quo quartum  
 decimum ætatis annum Britannicus explebat, volutare secum  
 modo matris violentiam, modo ipsius indolem levi quidem  
 experimento nuper cognitam, quo tamen favorem late  
 quæsisisset. Festis Saturno diebus inter alia æqualium  
 ludicra regnum lusu sortientium evenerat ea sors Neroni ;  
 igitur ceteris diversa nec ruborem adlatura : ubi Britannico  
*jussit*, exurgeret progressusque in medium cantum aliquem  
*inciperet*, inrisum ex eo sperans pueri sobrios quoque convictus

nedom temulentos ignorantis, ille constanter exorsus est carmen, quo evolutum eum sede patria rebusque summis significabatur; unde orta miseratio manifestior, quia dissimulationem nox et lascivia exemerat. Nero intellecta invidia odium intendit, urgentibusque Agrippinæ minis, quia nullum crimen neque jubere cædem fratris palam audebat, occulta molitur pararique venenum jubet ministro Pollione Julio prætoris cohortis tribuno, cujus cura attinebatur damnata veneficii nomine Locusta, multa scelerum fama; nam ut proximus quisque Britannico neque fas neque fidem pensi haberet, olim provisum erat.

Explain and illustrate regnum lusu sortientium. What other customs prevailed at this feast?

TRANQUILLUS, contubernalis meus, vult emere agellum, quem venditare amicus tuus dicitur. Rogo cures, quanti æquum est, emat: ita enim delectabit emisse. Nam mala emptio semper ingrata est, eo maxime, quod exprobrare stultitiam domino videtur. In hoc autem agello, si modo arriserit pretium, Tranquilli mei stomachum multa sollicitant, vicinitas urbis, opportunitas viæ, mediocritas villæ, modus ruris, qui avocet magis, quam distingat. Scholasticis porro dominis, ut hic est, sufficit abunde tantum soli, ut relevare caput, reficere oculos, reptare per limitem, unamque semitam terere, omnesque viticulas suas nosse, et numerare arbusculas possint. Hæc tibi exposui, quo magis scires, quantum ille esset mihi, quantum ego tibi debiturus, si prædiolum istud, quod commendatur his dotibus, tam salubriter emerit, ut poenitentis locum non relinquat. Vale.

Hoc agello, prædiolum istud. Why is the demonstrative pronoun varied?

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*One Hour and a Half.*

TRANSLATE:

AM. Non audivisti, amabo,

Quo pacto leno clanculum nos hinc auferre voluit



In Siciliam, et, quidquid domi fuit, in navem imposi-  
vit?

Ea nunc perierunt omnia. TR. Oh, Neptunæ lepide,  
salve?

Nec te aleator ullus est sapientior. Profecto  
Nimis lepide jecisti bolum: perjurum perdidisti!  
Sed nunc ubi est leno Labrax? AM. Perit potando,  
opinor:

Neptunus magnis poculis hac nocte eum invitavit.

TR. Credo hercle ἀναγκαίως datum, quod biberet. Ut ego  
amo te,

Mea Ampelisca! ut duleis es! ut mulsa dicta dieis!  
Sed tu et Palæstra quomodo salvæ estis? AM. Scibis  
faxo.

E navi timidæ ambæ in scapham insiluimus, quia  
videmus

Ad saxa navem ferrier; properans exsolvi restim.  
Dum illi timent, nos cum scapha tempestas dextro-  
vorsum

Differt ab illis; itaque nos ventisque fluctibusque  
Jactatæ exemplis plurimis miseræ perpetuam noctem.  
Vix hodie ad litus pertulit nos ventus exanimatas.

TR. Novi: Neptunus ita solet. Quamvis fastidiosus  
\*Ædilis est: si quæ improbæ sunt merces, jactat  
omnis.

AM. Væ capiti atque ætati tuæ! TR. Tuo, mea  
Ampelisca.

Scivi lenonem facere hoc, quod fecit; sæpe dixi.

\* Capillum promittam optimum est, occipiamque  
hariosolari.

ALMA Pales, faveas pastoria sacra canenti;

Prosequor officio si tua festa pio.

Certe ego de vitulo cinerem, stipulasque fabales,

Sæpe tuli plena, \* februa casta, manu.

Certe ego transilui positas ter in ordine flammæ;

Virgaque roratas laurea misit aquas.

\* \* \* \* \*

His Dea placanda est: hæc tu conversus ad ortus

Dio ter, et in vivo proluet rore manus.

Tum licet, adposita, veluti cratere, camella,  
 Lac niveum potes, purpureamque sapam.  
 Moxque per arduas stipulæ crepitantis acervos  
 Trajicias celeri strenua membra pede.  
 Expositus mos est. Moris mihi restat origo.  
 Turba facit dubium ; cœptaque nostra tenet.  
 Omnia purgat edax ignis, vitiumque metallis  
 Excoquit : idcirco cum duce purgat oves.  
 An, quia cunctarum contraria semina rerum  
 Sunt duo, discordes, ignis et unda, Dei,  
 Junxerunt elementa patres ; aptumque putarunt  
 Ignibus et sparsa tangere corpus aqua ?  
 \*An, quod in his vitæ causa est : hæc perdidit exsul :  
 \* His nova fit conjux : hæc duo magna putant ?

\* Explain particularly the words or lines thus marked.

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 CLASSICAL TRIPOS.

FEBRUARY, 1845.

*One Hour and a Half.*

TRANSLATE INTO ENGLISH, explain and illustrate :

\*ΕΣΤΙ γὰρ εἷς μὲν ὃν οἶται τεχνικῶς ἔχειν αὐτῷ λόγος, περὶ τοῦ ἀπροβουλεύτου. νόμος ἐστὶ, φησὶν, εἰς ἀξίως ἢ βουλῇ δοκῇ βουλεύσασθαι, διδόναι τὸν δῆμον τὴν δωρεὰν αὐτῇ. ταῦτ' ἐπῆρσεν, φησὶν, ὁ ἐπιστάτης, διεχειροτόνησεν ὁ δῆμος, ἔδοξεν. οὐδὲν δεῖ, φησὶ, προβουλεύματος ἐνταῦθα· κατὰ γὰρ νόμον ἦν τὰ γινόμενα. ἐγὼ δ' αὐτὸ τοῦναντίον οἶμαι, νομίζω δὲ καὶ ὑμῖν συνόξειν, περὶ τούτων τὰ προβουλεύματα ἐκφέρειν μόνων, περὶ ὧν κελύουσιν οἱ νόμοι· ἐπεὶ περὶ ὧν γε μὴ κεῖνται νόμοι, οὐδὲ γράφειν τὴν ἀρχὴν προσήκει, οὐδὲ ἐν δήπῳ. φῆσαι τοίνυν τοῦτον ἀπάσας τὸν τρόπον εἰληφέναι τὰς βουλὰς, ὅσαι πῶποτε' ἔχουσι παρ' ὑμῶν δωρεάν, καὶ οὐδεμιᾷ γεγενῆσθαι προβούλημα πῶποτε. ἐγὼ δ' οἶμαι μὲν οὐχὶ λέγειν αὐτὸν ἀλήθειαν, μᾶλλον δὲ οἶδα σαφῶς· οὐ μὲν ἀλλ' εἰ τοῦτο τοιοῦτ' ἐστὶ ταμάλιστα, ὁ νόμος δὲ λέγει τάναντία, οὐχ, ὅτι πολλάκις ἡμάρτηται δήπῳ πρότερον, διὰ τοῦτ' ἐπεξάμαρτησέν ἐστι καὶ

νῦν, ἀλλὰ τούναντίον ἀρπύιον, ὡς ὁ νόμος κελεύει, τὰ τοιαῦτα ποιεῖν ἀναγκάζειν, ἀπὸ σοῦ πρώτου. σὺ δὲ μὴ λέγῃς ὡς γέγονε τοῦτο πολλάκις, ἀλλ' ὡς οὕτω προσήκει γίγνεσθαι. οὐ γάρ, εἰ τι πῶποτε μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμμησῶ, διὰ τοῦτ' ἀποφύγοις ἂν δικαίως, ἀλλὰ πολλῇ μᾶλλον ἀλίστασι. ὥσπερ γὰρ εἰ τις ἐκείνων προήλω, σὺ τὰδ' εὖκ' ἂν ἔγραφας, οὕτως, αἱ σὺ νῦν δίκην δῶς, ἄλλος οὐ γράψει.

Ἡ δὲ ἀπόνειά ἐστιν ὑπομονὴ αἰσχυρῶν ἔργων καὶ λόγων ὃ δὲ ἀπονενοημένος τοιοῦτός τις, οἷος ἰδέσθαι τυχῶ, κακῶς ἀκούσαι καὶ λοιδορηθῆναι δυνάμενος, τῷ ᾧδὲ ἀγοραῖός τις καὶ ἀνασευρμένους καὶ παντοποιούς. Ἀμείλει δυνατὸς καὶ ὀρχεῖσθαι νήφων τὸν κύρδακα καὶ προσωπεῖον μὴ ἔχων ἐν κυματικῇ χορῇ. Καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν, καθ' ἑκάστον παριῶν καὶ μάχεσθαι τοῖς τὸ σύμβολον φέρουσι καὶ προῖκα θεωρεῖν ἀξιούσι. Δεινὸς δὲ καὶ πανδοκεῦσαι, καὶ πορνοβοσκήσαι, καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεῖν, μητραπευτεῖν. ἀπάγασθαι κλοπῆς. τὸ δεσμωπύριον πλείω χρόνον οἰκεῖν, ἢ τὴν αἰσῶ οἰκίαν. Καὶ τοῦτο δ' ἂν εἶναι ὁῤῥεῖς τῶν περιίσταμένων τοῖς ὄχλους καὶ προσκαλούντων, μεγάλῃ τῇ φωνῇ καὶ παρεβρωχία διαλεγομένων πρὸς αὐτοὺς καὶ λοιδορουμένων καὶ μετὰ τοὺς οἱ μὲν προσίασιν, οἱ δ' ἀπίασι, πρὶν ἀκοῦσαι αὐτοῦ· ἀλλὰ τοῖς μὲν ἀρχῇ, τοῖς δὲ συλλαβῇ, τοῖς δὲ μέρος τοῦ πράγματος λέγει. οὐκ ἄλλως θεωρεῖσθαι ἀξίων τὴν ἀπόνειαν αὐτοῦ, ἢ ὅταν ᾖ πανηγυρίς. Ἰκανὸς δὲ καὶ δίκας τὰς μὲν ψεύγειν, τὰς δὲ δικάσκειν, τὰς δὲ ἐξιμνῶσαι, ταῖς δὲ παρῆναι ἔχων ἔχινον ἐν τῷ προκολπίῳ καὶ ὀρθοὺς γραμματιδιῶν ἐν ταῖς χερσίν· εὖκ' ἀποδοκιμάζων δὲ πολλῶν ἀγοραίων στρατηγεῖν, καὶ εὖδὺς τοῖς τοῖς θανεῖν, καὶ τῆς δραχμῆς τόκον τρία ἡμιστόλια τῆς ἡμέρας πραττεσθαι, καὶ ἐφοδεῖν τὰ μαγειρεῖα, τὰ ἰχθυοπωλεία, τὰ ταρχοπωλεία, καὶ τοὺς τόκους ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάδον ἐκλέγειν.

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*One Hour and a Half.*

TRANSLATE INTO ENGLISH PROSE :

ΦΟΡΚΥΝΟΣ δὲ τίς ἐστι λίμνην, ἀλίοιο γέροντος,  
 ἐν δῆμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ  
 ἀκταὶ ἀποβρῶγες, λιμένος ποτίσπληνιαι·  
 αἵ τ' ἀνέμων σκεπώωσι δυσάγων μέγα κύμα  
 ἔκτοθεν· ἐντοσθεν δέ τ' ἄνευ θεσμοῖο μένουσιν  
 νῆες εὐσσελμοὶ ὅτ' ἂν ὄρμου μέτρον ἵκωνται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·  
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἡεροσιδὲς,  
 ἱρὸν Νυμφῶων, αἱ Νηιάδες καλέονται.  
 ἐν δὲ κρητῆρες τε καὶ ἀμφιφορῆες ἔασιν  
 λαίνοι· ἐνθα δ' ἔπειτα τιθαμβώσσουσι μέλισσαι.  
 ἐν δ' ὕδατ' ἀενάοντα. δύω δὲ τέ οἱ θύραι εἰσὶν·  
 αἱ μὲν πρὸς Βορέαο, καταιβαταὶ ἀνθρώποισιν,  
 αἱ δ' αὖ πρὸς Νότου εἰσὶ, θεώτεραι· οὐδὲ τι χεῖρη  
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ἑδὼς ἐστίν.

Trace the different significations of *δήμος*. What are the distinctions between *δήμος*, *πόλις*, *ἄστυ*, and what Latin words do they correspond to ?

BA. Εἰ τοι κρατοῦσι παῖδες Αἰγυπτου σέθεν  
 νόμῳ πόλεως φάσκοντες ἐγγύτατα γένους  
 εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι ;  
 δεῖ τοί σε φύγειν κατὰ νόμους τοὺς οἰκοθεν,  
 ὥς οὐκ ἔχουσιν κύρος οὐδὲν ἀμφοῖ σοῦ.

XO. μή τι ποτ' οὖν γενοίμαν ὑποχείριος  
 κράτεσιν ἀρσένων ὑπαστρον δέ τοι  
 μῆχαρ ὀρίζομαι γάμου δῶσφρονος  
 φυγᾶ. ξύμμαχον δ' ἐλόμενος οἶκαν,  
 κρίνε σέβας τὸ πρὸς θεῶν.

νῦν, ἀλλὰ τοῦναντίον ἀρκτέον, ὡς ὁ νόμος κελεύει, τὰ τοιαῦτα ποιεῖν ἀναγκάζειν, ἀπὸ σοῦ πρώτου. σὺ δὲ μὴ λέγῃς ὡς γέγονε τοῦτο πολλάκις, ἀλλ' ὡς οὕτω προσήκει γίνεσθαι. οὐ γὰρ, εἴ τι πῶποτε μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμμησῶ, διὰ τοῦτ' ἀποφύγοις ἂν δικαίως, ἀλλὰ πολλῶ μᾶλλον ἀλίσκοιο. ὥσπερ γὰρ εἴ τις ἐκείνων προήλω, σὺ τὰδ' οὐκ ἂν ἔγραφας, οὕτως, ἂν σὺ νῦν δίκην δῶς, ἄλλος οὐ γράψει.

Ἡ δὲ ἀπὸνοιά ἐστὶν ὑπομονὴ αἰσχυρῶν ἔργων καὶ λόγων ἃ δὲ ἀπονεινοημένος τοιοῦτός τις, ὅλος ὁμόσαι τυχῶν, κακῶς ἀκοῦσαι καὶ λοιδορηθῆναι δυνάμενος, τῷ ᾗθει ἀγοραῖός τις καὶ ἀνασεύρμενος καὶ παντοποιός. Ἀμέλει δυνατός καὶ ὀρχεῖσθαι νήφων τὸν χορδακα καὶ προσωπεῖον μὴ ἔχων ἐν κωμικῷ χορῷ. Καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν, καθ' ἑκάστον παριῶν καὶ μάχεσθαι τοῖς τὸ σύμβολον φέρουσι καὶ προῖκα θεωρεῖν ἀξιούσι. Δεινὸς δὲ καὶ πανδοκεῦσαι, καὶ πορνοβοσκήσαι, καὶ τελευνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεύειν, μητραγυρτεῖν, ἀπάγεσθαι κλοπῆς, τὸ δεσμωτήριον πλείω χρόνον οἰκεῖν, ἢ τὴν αὐτοῦ οἰκίαν. Καὶ τοῦτο δ' ἂν εἶναι δόξειε τῶν περιῖσταμένων τοὺς ὄχλους καὶ προσκαλούντων, μεγάλῃ τῇ φωνῇ καὶ παρεβρωγυῖα διαλεγομένων πρὸς αὐτοὺς καὶ λοιδορουμένων· καὶ μεταξὺ οἱ μὲν προσίσιν, οἱ δ' ἀπίαςι, πρὶν ἀκοῦσαι αὐτοῦ· ἀλλὰ τοῖς μὲν ἀρχὴν, τοῖς δὲ συλλαβὴν, τοῖς δὲ μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπὸνοιαν αὐτοῦ, ἢ ὅταν ᾖ πανήγυρις. Ἰκανὸς δὲ καὶ δίκας τὰς μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι, ταῖς δὲ παρῆναι ἔχων ἔχινον ἐν τῷ προκολπῶ καὶ ὁρμαθοὺς γραμματιδίῳ ἐν ταῖς χερσίν· οὐκ ἀποδοκιμάζων δὲ πολλῶν ἀγοραίων στρατηγεῖν, καὶ εὐθὺς τούτοις ἠανεῖζειν, καὶ τῆς δραχμῆς τόκον τρία ἡμιοβόλια τῆς ἡμέρας πρᾶττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπωλεῖα, τὰ σαρχοπωλεῖα, καὶ τοὺς τόκους ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.

## CLASSICAL TRIPOS.

FEBRUARY, 1845.

*One Hour and a Half.*

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 ἐν δῆμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῇ  
 ἀκταὶ ἀποβρωγες, λιμένος ποτίσπεπτηνίαι·  
 αἵ τ' ἀνέμων σκεπύωσι δυσαίων μέγα κύμα  
 ἔκτοθεν· ἐντοσθεν δὲ τ' ἄνευ θεσμοῖο μένουσιν  
 νῆες εὐσσελμοὶ ὅτ' ἂν ὄρμου μέτρον ἵκωνται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·  
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἡεροειδὲς,  
 ἱρὸν Νυμφάων, αἵ Νηϊάδες καλέονται.  
 ἐν δὲ κρητῆρες τε καὶ ἀμφοφορῆς ἕασιν  
 λάϊνοι· ἐνθα δ' ἔπειτα τιθαίβωσσοῦσι μέλισσαι.  
 ἐν δ' ὕδατ' ἀενάοντα. δῶα δὲ τέ οἱ θύραι εἰσὶν·  
 αἱ μὲν πρὸς Βορέαο, καταιβαταὶ ἀνθρώποισιν,  
 αἱ δ' αὖ πρὸς Νότου εἰσὶ, θεώτεραι· οὐδὲ τι κείνη  
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ἐδὸς ἐστίν.

Trace the different significations of *δήμος*. What are the distinctions between *δήμος*, *πόλις*, *ἄστυ*, and what Latin words do they correspond to ?

BA. Εἰ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν  
 νόμῳ πόλεως φάσκοντες ἐγγύτατα γένους  
 εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι ;  
 δεῖ τοί σε φύγειν κατὰ νόμους τοὺς οἴκοθεν,  
 ὡς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ.

XO. μήτι ποτ' οὖν γενοίμαν ὑποχείριος  
 κράτεσιν ἀρσένων· ὕπαστρον δὲ τοι  
 μῆχαρ ὀρίζομαι γάμου δούφρονος  
 φυγᾶ. ξύμμαχον δ' ἐλόμενος οἶκον,  
 κρῖνε σέβας τὸ πρὸς θεῶν.

ΒΑ. οὐκ εὐκρίτεον τὸ κρίμα· μή μ' αἰροῦ κριτήν.  
εἶπον δὲ καὶ πρὶν, οὐκ ἄνευ δήμου ταῖς  
πράξαιμ' ἂν, οὐδέ περ κρατῶν καὶ μήποτε  
εἴπη λείως, εἰ ποῦ τι μὴ τοῖον τύχοι,  
ἐπήλυδας τιμῶν, ἀπώλεσας πόλιν.

ΧΘ. ἀμφοτέρους ἡμαίμων τὰδ' ἐπισκοπεῖ  
Ζεὺς ἐτεροβρετῆς, νέμων εἰκότως  
ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.  
τί, τῶνδ' ἐξ ἴσου βεπομένων, μεταλ-  
γεῖς τὸ δίκαιον ἔρξαι;

What is the metre of the choral parts?

ΣΦΙΓΓΕΤ', ἀμαλλοδέται, τὰ δράγματα, μὴ παρίων τις  
εἴπη σύκινος ἄνθρωπος, ἀπώλετο χ' οὕτως ὁ μισθός.  
ἐς βορέην ἄνεμον τᾶς πόρθους ἅ τομά ἔμμιν  
ἢ ζέφυρον βλέπτω· πιαίνεται ὁ στάχυς οὕτως.  
οἶτον ἀλοιώντες φεύγεν τὸ μεσαμβρινὸν ὕπνον·  
ἐκ καλάμας ἄχυρον τελέθει ταμὸσδε μάλιστα.  
ἄρχεσθαι δ' ἁμῶντες, ἐγχειρομένω κορυσαλλῶ,  
καὶ λήγειν εὐδόντος ἐλινῦσαι δὲ τὸ καῦμα.  
εὐκτὸς ὁ τῷ βατράχῳ, παῖδες, βίος οὐ μελεδαίνει  
τὸν τὸ πιεῖν ἐγχεῦντα· πάρεσσι γὰρ ἄφθονον αὐτῷ.  
κάλλιον, ὦ 'πιμελητὰ φιλάργυρε, τὸν φακὸν ἐλβεῖν·  
μὴ 'πιτάμῃς τὰν χεῖρα καταπρίων τὸ κύμνον.

## E R R A T A .



- Page 3, line 16, for *benefits*, read *benefit*.  
 " 39, " 9, " *δῆψ*, " *δῆμψ*.  
 " 67, " 17, omit *mado ef*.  
 " 77, " 19, for *δτρήρη*, read *δτρηρη*.  
 " 121, " 13, " a man, " *him*.  
 " 130, " 20, " *Medallist*, " *Medallist*,  
 (and in several other places )  
 " 143, " 11, for Latin and Epistles, read *Satires* and Epistles.  
 " 166, " 22, " There, read *This*.  
 " 193, " 13, " *docte*, " *docti*.  
 " 199, " 13, " *soubriquet*, read *sobriquet*.  
 " 244, " 9, " *Protimus*, " *Protinus*.  
 " 251, " 14, " *ἡφαι*, " *ἡψαι*.  
 " 276, " 14, " town, " *spot*.  
 " 354, " 22, " *accliris*. " *acclinis*.



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